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AND

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The following papers are ready or in a forward state of preparation for Part IV :—

Siyadoṇi Inscription; by Prof. F. Kielhorn.
Kudarkoṭ Inscription; by the same.

ERRATA.

Page 12, line 15, *for* 1700 A. D. *read* 700 A.D.
" 14, 3rd and 4th footnotes to be numbered [14] and [15].
" 15, line 8, *debete* [19].
" " " 24, *for* [5] *read* [19].

DEPUTY COMMISSIONER'S OFFICE
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DISTRICT

L. 8. सत्यं हरेरप्युपरि त्वमेव सन्तिष्ठसे नि[ष्ठु]रवीर्यधाम्नः ॥ [७॥] [24]
[म]लादिहृदयाह्लादिद[र्श]नतो दिने दिने।
बहुदेहान्तर[स्था]ण[स्त्व]मेव किल कथ्यसे ॥ [८] [25]

L. 9. प्रसरन्मरीचिचयचन्द्रचारुणा वदनेन राजसितरामतिश्रिणा।
बहुशोणिमादिगुणसम्पदालयौ परिपूजयन्ति चरणौ तवामराः ॥ [९॥] [26]

L. 10. त्रैलोक्यजनन्यां त्वयि करुणावति युज्यते नृणां भक्तिः।
त्रैलो[क्या]न्तर्निलयं त्वं हि [ज]नं नयसि परमपदम् ॥ [१०॥] [27]
गिरिजेशाधिखिलो[स्त्रि]

L. 11. त्वं गतिर्भव साम्प्रतम् [।]
संसारसागराच्चेतो भोरु मे नीयतां शमम् ॥ [११॥]
शिवायैकविनम्रभव्यपुण्यपादाग्रपांसवे।
तुभ्यं[ष्टुभ्य]द्रिपुध्वंसम -

L. 12. हाशक्तिमते नमः ॥ [१२॥] [28]
चन्चचापलसद्दृष्टिविषमेषु प्रयोजक[:।]
त्रैलो[क्ये]स्त्रीजनो यो त्र तस्य त्वमधिदैवतम् [॥१३॥] [29]
[शोभि]ता[नां] त्रिभिर्नेत्रैर्म्ह[डा]नि -

L. 13. शरणैषिणाम् [।]
वपुश् श्रीमदविध्वंसं विधातुं प्रजगल्भिषे ॥ [१४]
आपत्कलापमेलापपरितापप्रलापिनम् [।]
गौरीशास्ति विमोहात्कं [कस्त्वा]तुम -

L. 14. परः क्षमः ॥ [१५॥] [30]
शर्वाणिमानं त्वद्भक्ता यान्ति सर्वातिशायिनम्।
प्रसीद मातस्संसाराच्छीघ्रमेव विमोचय ॥ [१६॥] [31]
गाढा गजानने प्रीतिस्स[र्वमो]हि व -

L. 15. पुस्सदा।
उद्दीपितस्मरा दृष्टिर्यस्यास्ते तत्पदं नुमः ॥ [१७॥] [32]
इति रामेण निरामय समसुमया यन्मया स्तुतोसि विभो[।]
श्रुत्वा तमभीधीकुरु परिश्रमं

L. 16. परमकारुणिक ॥ [१८॥]
एकोक्त्या स्तोत्रमिदं गौरीश्वरयो× पठन्ति ये भक्त्या।
तेषामप्यभिलाषस्सिध्यतु शिवयो× प्रसादेन ॥ [१९॥] [33]
इति गौरीश्वरस्तोत्रम् ॥ ।

[24] Metre, Upajâti. The *u* of *apyupari* is almost gone.
[25] Metre, Anushṭubh.
[26] Metre, Mañjubhâshiṇî.
[27] Metre, Âryâ.
[28] Metre of verses 11-12, Anushṭubh.
[29] Metre, Anushṭubh. Read *chañchachchâpa°*
[30] Metre of verses 14-15, Anushṭubh.
[31] Metre, Anushṭubh. The *anusvâra* of *śarvâṇimânam* has run together with the *śśrî* in the upper line.
[32] Metre, Anushṭubh.
[33] Metre of verses 18-19, Âryâ.

L. 17. . अस्ति शीतलगभस्तिशेखर त्वत्प्रशस्तिकरणेऽकुतोर्हता।
किन्तु पावकमयात्त तावकी भक्तिरेव जडतां भनक्ति नः ॥ [२०]॥ [34]
अद्यापि विस्मापयिता -

L. 18. र एते विद्यन्त एवेश्वरभक्तिमन्तः [।]
विचित्रचारित्रनिधिर्यथैष राजानको लक्ष्मणचन्द्रनामा ॥ [२१॥]
केदारयात्रां विरचय्य येन विशोधनीं प्राप्त -

L. 19. नदुष्कृतस्य।
इत× परं सर्वपरस्त्रियो मे स्वसार इत्येव कृता प्रतिज्ञा ॥ [२२॥] [35]
किमेतदाश्चर्यमवार्यवीर्यैर्यदेष योधैर्युधि दुष्प्रध[र्षैः][।]
धनु -

L. 20. धराणां धुरि यो मनोभू र्बभूव तस्याप्यविधेय एव ॥ [२३॥] [36]
अद्यीश्वरा मन्दपराक्रमत्वं मत्वा विपक्षैरवधारिताज्ञाः [।]
[व]रस्त्र्यनारीहठस[ङ्ग]मेन

L. 21. पुराधिपत्यं सफलं विदन्ति ॥ [१४॥] [37]
नवं वयो रूपमधि[श्रि] दातृता पुराधिपत्यं बहव× प्रियङ्कराः [।]
तथापि चेत× परदारवर्जि चे त्किमस्ति दुस्साधमत× प-

L. 22. रं तपः ॥ [२५॥] [38]
राजानकस्य प्रविशद्बुद्धे× पाणि× कृपाणग्रहणप्रवीणः [।]
विवजयामास विगर्हितानि तस्य[ा]न्यनारीस्तनमर्दनानि ॥ [२६॥] [39]
तस्यास्ति

L. 23. देसेत्र वणिक् प्रसिद्धस्सिद्धात्मजो मन्युकनामधेयः [।]
छिन्नेत्यविच्छिन्नमहेशभक्तेर्मातावदातचरितस्य य[स्य] ॥ [२७॥] [40]
यस्याङ्[का]ख्योस्त्यविभक्तवित्तो

L. 24. भ्राता कनिष्ठस्सुकृतैकनिष्ठः [।]
व्यग्रा समग्रातिथिपूजनाय गुल्हेति गर्हारहिता च भा[र्या] ॥ [२८] [41]
भक्ति[द्रुवाटे] भसलेन ते[न] [स]भ्रातृकेन त्रिपु-

L. 25. रान्तकस्य।
द्वारस्थगङ्गायमुनादिमूर्ति× कृता पुरीयं सह मण्डपेन ॥ [२९॥] [42]
भस्त्रागर्भगृहीतसर्वविभवा नेदिष्ठदेशे क्वचि द्ये कुर्वन्ति गतागता -

[34] Metre, Rathoddhatâ. The *avagraha* before *kutorhatâ* is indicated by a thin vertical line. The inscription has prima manu *tâvikî*, which has been corrected to *tâvakî*. After this verse stands a sign which looks like a rude representation of a *yoni* and *liṅga* united.

[35] Metre of verses 21-22, Upajâti.

[36] Metre, Upendravajrâ.

[37] Metre, Upajâti.

[38] Metre, Vaṁśastha.

[39] Metre, Upajâti.

[40] Metre Indravajrâ. Read *deśe*.

[41] Metre, Indravajrâ.

[42] Metre, Upajâti. *Druvâṭe* is a conjecture and uncertain.

L. 26. नि वणिजो गण्या वराका × क्त ते ।
धन्यो मन्युकनामधेय इह हि श्रीकण्ठरज्यन्मन× -
पोतप्रोतविवेकवेतनधनो मोहार्णवं तीर्णवान् ॥ [३०॥] [43]
देवद्विजगु - [illegible]

L. 27. रुभक्तस्सौजन्यनिधिर्गुणिप्रियो दाता ।
आसुकसुतोस्ति विप्रो रल्हणनामा सुशर्मपुरे ॥ [३१] [44]
तेन दैवज्ञधुर्येण धान्यद्रोणद्वयं शिवे ।
वहमान[स्व]भूपृ -

L. 28. ष्ठात्रवग्रामात्समर्पितम् ॥ [३२॥] -
इहत्येन नवग्रामादत्ता चा[त्र] ह[लार्ध]भूः [।]
गणेश्वरेण गोविन्दद्विजपुत्रेण धीमता ॥ [३३॥] [45]
देपिकाङ्गजनितेन मल्हिका -

L. 29. सूनना विततवित्तशालिना ।
जीवकेन वणिजा निजा च भू× प्राङ्गणाय पुरतश् शिवेर्पिता ॥ [३४॥] [46]
[या]वदे[ष] भगवा[न्भुवाम्प]ति व्योम कोम[लरु]चिश्च ग[ाह] -

L. 30. ते ।
मन्युकाहु[कक्कत]श् शिवालयस्तावदस्तु सममन्यसासनः ॥ [३५] [47]
आसिकात्मज उ[दा]रधी[र्व]स न्सूत्रधारधुरि नायकाभिधः ।
श्रीसुश[र्म]-

L. 31. नगरादिहाययौ [सम्म]नस्य तनयश्च ठोढुकः ॥ [३६॥]
तेन तेन च सहैव टङ्किता प्रोन्नता शिवपुरी समण्डपा ।
[शा]मुदृष्टिमनुसृत्य नि[र्मि]-

L. 32. ता यत्र भान्ति गणवर्गमू[र्तयः ॥३७॥] [48]
शृङ्गाराभृङ्गकौ यस्य पितरौ पुण्यशालिनौ ।
स प्रशस्तिमिमां चक्रे रामनामा क[वी]श्वरः [॥३८॥] [49]
संवत्सरेशीतितमे[प्र]स[न्ने] [ज्येष्ठ]स्य शुक्लप्रतिपत्तिथौ च ।
[श्री]म[ज्ज]यच्चन्द्रनरेन्द्रराज्ये रवे[र्दि]ने रामकृता प्रशस्तिः ॥ [३९॥] [50]
॥श्रीं नमश् शिवाय ॥

L. 35. [शककालगताब्दाः] - [51]

[43] Metre, Śârdûlavikrîḍita.

[44] Metre, Âryâ.

[45] Metre of verses 32-33, Anushṭubh.

[46] Metre, Rathoddhatâ. Read *sûnunâ*. The *ra* of *prâṅgaṇâya* is indistinct.

[47] Metre, Rathoddhatâ. Perhaps *bhuvaspatiḥ*. Possibly the stone has a mistake *esa* for *esha*. A letter, probably *ma*, has been scratched out between the two *mas* of *samam*. Read °*Śâsanaiḥ*. After this verse stands a sign which looks like the rude representation of a lotus.

[48] Metre of verses 36-37, Rathoddhatâ. The name in verse 36 may also be read *Masmanasya* or *Sasmanasya*.

[49] Metre, Anushṭubh. Read *kaviśvaraḥ*, which is probable according to *C*.

[50] Metre, Upajâti. Regarding the end of the first Pâda see above, the introduction. Possibly *jyeshṭhasya* may be the reading of the stone. This is the usual form for the name of the month in the inscriptions. As Râma evidently was a good grammarian, one may give him the benefit of the doubt.

[51] See the introduction, above, p. 103.

TRANSLATION.

Om, hail! Om, obeisance to the two rulers of the Gaṇas![52]

V. 1. Though, O Paśupati, I am only running after folly,[53] yet art thou, supreme lord, invoked by me who am subdued by great devotion, together with Gaurî, in this hymn which possesses some portion of sentiment, sweet to the ear.

2*a*. Our devotion (*is*) to thee alone, who cuttest the bonds[54] of those bending (*before thee*) who art able to save men submerged in the hidden well of delusion, who alone grantest incomparable joy, who art difficult to reach, who takest away . . . . who art praised by Hari, Brahman and the other gods, grantest security, (*and*) art (*our*) three-eyed lord.

b. Our devotion (*is*) to thee alone, three-eyed lady, O thou (*who art*) a knife to cut the bonds of those bending (*before thee*) O thou (*who art*) able to save men submerged in the hidden well of delusion, O thou (*who*) alone grantest incomparable joy, O Durgâ O thou who takest away . . . . . O thou who art praised by Hari, Brahman and the other gods, O thou who grantest security!

3*a*. Thou art ever praised as the elephant (*who effects*) the destruction of (*that*) creeper—misery—together with its roots, thou art the creator of the world, there is no limit to thy greatness here; (*to call*) thee, O god, creator, is the only fitting mode of address for us; and thou hauntest the burial-grounds, covered with pyres.

b. Thou art ever praised as the destroyer of (*that*) creeper—misery—together with its roots; thou art the mother of the world; there is no limit to thy greatness here; (*to call*) thee mother of the gods is the only fitting mode of address for us; and thou dwellest in the dense woods of (*thy*) father (*Himâlaya*).[55]

4*a*. Some blessed beings bow at the feet of him whose exceeding beauty is enhanced by a garland of snakes.

b. Some blessed beings bow at the feet of her whose exceeding beauty enhances the excellence of the Himâlaya.[56]

5*a*. By blessed-men, who are filled with devotion to Abhirâma (*Śiva*), thou art always called, O Ugra, a female (*Ardhanârî*) and thou art celebrated by the charming songs of poets as the remover of trouble.

b. By blessed men who are lovely on account of their great devotion, thou art ever called the bride of Ugra, and thou art celebrated by the songs of poets, charming through their style, as the remover of trouble.[57]

[52] "The two rulers of the Gaṇas," *i.e.*, Śiva and Pârvatî.

[53] I translate *kumatidra* on the analogy of *madhudra*, "a bee" and explain it by *kumatiṁ drâti*. Râma no doubt means to say that he has not yet reached that stage of wisdom which a true devotee of Śiva ought to have, but lives still in the world.

[54] The translation of this verse and the following ones, marked *a*, refers always to Śiva, that marked *b* to Pârvatî. *Pâśa*, 'the bond or fetter,' is a term, commonly used in Śaiva philosophy—see *Sarvadarśana Saṁgraha*, p. 113 (Cowell and Gough).

[55] Pârvatî is characterised as a deity of the forest by her name *kântâravâsinî*.

[56] Separate with the first translation, *yasya ahimâlayâ utkarshaposhiṇî* . . . *tasya ânamanti*: with the second *yasyâ himâlayotkarshaposhiṇî* . . . *tasyâ ṅamanti*.

[57] Separate with the first translation, *ugra vadhûḥ* . . . . *kleśâpaharîti manoharâbhiḥ* with the second *ugravadhûḥ* . . . . . *kleśâpahâ rîtimanoharâbhiḥ*. As Abhirâmâ is a name of Śiva, see Goldstücker, *Sanskrit Dictionary, sub voce*. I take the compound *bhaktibharâbhirâmaiḥ* in the first translation to mean *bhaktibharaḥ abhirâme yeshâṁ taiḥ*. In the second I have rendered its usual sense, *bhaktibhareṇâbhirâmaiḥ*. But I should not wonder if Abhirâmâ were a name of Pârvatî and the real sense were "who are filled with devotion to Abhirâmâ."

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6*a*. Thou, O Îśa, art able, indeed, to fulfil the wish of men who, approaching the hour of death, do not care for the towns of the gods, (*but*) desire (*eternal*) bliss.

b. Bhavânî, indeed, is able to fulfil the wish of those who, approaching the hour of death, do not care for the towns of the gods, (*but*) seek (*her*) protection.[58]

7*a*. Thou alone standest, indeed, even above Hari, who again and again takes repose in the ocean, who drank the stream (*of blood*) from (*the body of*) the demon slain in a playful fight, and who possesses a brilliancy of fierce strength.

b. Thou alone ridest, indeed, even on a lion, who again and again is lying (*curled up*) like a ring, who drinks the streams of the blood of those slain (*by thee*) in the battle-play, and who possesses fierce power.[59]

8*a*. In accordance with the teaching which removes impurity and the other (*fetters*) and gladdens by (*granting*) happiness thou art, indeed, called every day the Sthâṇu (*immovable âtman*) in many different bodies.

b. On account of thy appearance which gladdens the hearts of those possessing impurity (*as their*) chief (*element*), thou art, indeed, called the minute (*Śakti*) residing in many different bodies.[60]

9*a*. Thou art exceedingly resplendent with thy countenance surpassing the goddess Śrî and beautified through the (*crescent of the*) moon from which numerous rays issue forth; the immortals worship in manifold wise thy feet, the abode of a multitude of qualities, smallness and so forth.

b. Thou art exceedingly resplendent with a countenance which surpasses the goddess Śrî and which is beautiful like the moon from which a multitude of rays issue forth; the immortals worship thy feet, the abode of a multitude of good qualities, great redness and so forth.[61]

10*a*. Devotion to thee, the leader of men in the three worlds, the compassionate one, is suitable for men; for thou leadest men to the highest place, into which the three worlds are absorbed.

b. Devotion to thee, the mother of the three worlds, O compassionate one, is suitable for men; for thou leadest, &c.

11*a*. Lord of the daughter of the Mountain, I am tormented by sorrows; be thou now my refuge; lead thou my fearful soul out of the ocean of births to (*eternal*) rest.

b. Daughter of the Mountain, rule me; I am tormented, be thou now my refuge, &c.[62]

12*a*. Obeisance to Śiva, the dust of whose holy feet must alone be worshipped; to thee who possessest great power to destroy thy trembling foes.

b. Obeisance to Śivâ the dust of whose holy feet must be worshipped by poets; to thee, O thou who art known as the great Power (*able*) to destroy her trembling foes.[63]

[58] Separate with the first translation in pâda 3, *satyaṁ bhavân îśa raṇâbhilâshiṇâṁ;* with the second *satyaṁ bhavânî śaraṇâbhilâshiṇâṁ.*

[59] When the verse refers to Śiva, *Hari* means Vishṇu, who every year reposes during four months on Śesha in the ocean who slew the Asura Hiraṇyakaśipu in the Nârasiṁha Avatâra, and who, being also a solar deity, possesses a fierce brilliancy unbearable to the eye. When the verse refers to Pârvatî *Hari* denotes her lion; *samudrâsin* stands for *samudram*, i. e. *mudrayâ sahitaṁ yathâ syât tathâ* and *âsin*, and finally *âsura* means blood and *dhâman* the abode or location.

[60] Separate with the first translation *malâdihṛit-ayâhlâdi-darśanatoḥ* with the second *bahudehântarastha-aṇuḥ.* The *darśana* intended is the Śaiva philosophy of the Kaśmîrians.

[61] Separate with the first translation in Pâda 3, *bahuśaḥ aṇimâdiguṇasampadâlayau*; with the second, the line forms one compound as it is printed. *Aṇiman*, "smallness" means here "the power of making oneself very small" which is one of Śiva's qualities, see also below, verse 16. The "great redness" of Pârvatî's feet is, of course, due to their being dyed with lac.

[62] Separate with the first translation, *girijeśa âdhikhinnaḥ*; with the second, *girije śâdhi khinnaḥ.*

[63] Separate with the first translation, *śivâya ekavinantavya°*, with the second *śivâyai kavinantavya°.*

13*a*. Thou art in these three worlds the supreme deity of the heroes who employ themselves in dangerous (*undertakings and*) whose looks flash on the quivering bow.

b. Thou art in these three worlds the supreme deity of women who lead (*men*) into danger and whose glances flash like a quivering bow.[64]

14*a*. Thou, Mṛiḍa, hast been able to grant a glorious, imperishable body to those who, adorned with three eyes, seek eternal bliss.

b. Thou, Mṛidânî, hast been able to grant a glorious, imperishable body to those who, adorned with three eyes, seek thy protection.[65]

15*a*. Who else, lord of Gaurî, is able to protect from delusion any one who complains of the great pain (*caused*) by the concurrence of a crowd of misfortunes?

b. Gaurî rules him who complains of the great pain (*caused*) by the concurrence of a crowd of misfortunes; who else is able to protect any one?[66]

16*a*. Śarva, thy devotees obtain a power of making themselves small, which surpasses every thing; be gracious, O creator, quickly free (*us*) from the circle of births.

b. Śarvâṇî, thy devotees reach a dwelling that surpasses all others; be gracious, mother, &c.[67]

17*a*. We bow at the feet of him who feels deep affection for the elephant-faced (*Gaṇeśa*), whose (*terrible*) appearance bewilders all, (*and*) whose eye has burnt Cupid.

b. We bow at the feet of thee, who feelest deep affection for the elephant-faced god, whose beauty charms every body (*and*) whose looks kindle love.[68]

18. Hearing, O (*god*) free from (*all*) taint, that, O lord, thou hast thus been praised together with Umâ by me, Râma, make this exertion truly fruitful, most compassionate one!

19. By the grace of Śiva and Śivâ may fulfilment attend the desire of those, too, who with devotion recite this praise of Gaurî and Îśvara (*that*) by a single expression (*always conveys a double sense*).

Here ends the hymn (*addressed*) to Gaurî and Îśvara.

20. There is, O thou who carriest the cold-rayed moon on thy crest, some small merit in making an eulogy of thee, but, O god with the eye of fire, devotion to thee alone destroys our dullness.

21. Even now exist such wonderful men, filled with devotion to Îśvara[69] like that store of marvellous virtue, the Râjânaka named Lakshmaṇachandra,

22. Who, after performing a pilgrimage to Kedâra, that cleanses from old sin, made even this vow, "Henceforth shall all wives of others be sisters for me."

23. What wonder is it that in battle he was secure from assaults by warriors of irresistible bravery, since he, a Cupid at the head of the bowmen, was not to be subdued even by that (*deity*).

24. At present rulers, whose commands are disregarded by their opponents—

[64] With the second translation it is necessary to read the second line, as it is printed; with the first to separate *trailokye astrîjano*. I take *astrî*, literally not female, as an equivalent of *vîra*. For the second meaning compare *Bâlarâmâyaṇa*, X, sl. 46.

[65] With the first translation separate *mṛiḍa aniśaraṇaishiṇâm*, with the second *mṛiḍâni śaraṇaishiṇâm*.

[66] With the first translation separate in the second line, *gaurîśa asti*, with the second *gaurî śâsti*.

[67] With the first translation separate *śarva aṇimânam* with the second *śarvâṇi mânam*. The word *mâna*, rendered by "dwelling," may also mean "honour" or "pride."

[68] With the first translation separate in the second line *yasya âste*, with the second *yasyâḥ te*.

[69] *Îśvarabhaktimantaḥ* "filled with devotion to Îśvara" means probably also "loyal to their liege-lords."

because they deem them to be of small prowess— think the sovereignty over a town to yield its legitimate result only by the rape of the wives of the inhabitants.

25. Fresh youth, beautiful shape, liberality, sovereignty over a town, many flatterers (*all these are his*) ; if nevertheless his heart avoids the wives of others, what austerity is difficult to perform after that?

26. The hand of this pure-minded Râjânaka, which is expert in wielding the sword, has (*since*) avoided[70] the blamable pressing of the bosoms of the wives of others.

27. In his country there is a well-known merchant, the son of Siddha, named Manyuka; Chinnâ is the mother of that (*man*) whose devotion to Maheśa is uninterrupted and whose life is pure,

28. Whose younger brother, undivided (*from him*) in property and solely intent on pious works, is called Âhuka, and whose blameless wife is named Gulhâ.

29. By him, a bee in the park of devotion, and by his brother, has been erected this temple of the slayer of Tripura, at the doors of which stand the statues of Gaṅgâ, Yamunâ and other (*deities*), together with a Maṇḍapa.

30. In what (*rank*) are those miserable traders to be reckoned, who, taking with them all their wealth in the womb of their pouches, run to and fro somewhere in the nearest country? Blessed is he who is named Manyuka, for he has crossed the ocean of delusion, giving his wealth as the fee for the true knowledge implanted in his heart that is attached to Śrîkaṇṭha (*and thus is*) the boat (*which carries him over*).

31. A man devoted to gods, Brâhmaṇs and Gurus, a store of generosity, a friend of the virtuous and liberal, is the Brâhmaṇa Ralhaṇa, the son of Âsuka, in Suśarmapura.

32. By that chief of astrologers have been given to Śiva two *droṇas* of grain from Navagrâma, where the surface of his land (*has*) the measure of one *Vaha*.[71]

33. Moreover, by an inhabitant of this (*village, Kîragrâma*), wise Gaṇeśvara, the son of the Brâhmaṇ Govinda, has been given to this (*Śiva*) (*a piece of*) land from Navagrâma (*measuring*) half a plough.

34. Further, by the son of Depika and Malhikâ, the very wealthy merchant Jîvaka, has his own land been presented to Śiva for the courtyard in front (*of the temple*).

35. And as long as this divine lord of the worlds with gentle beams dives into the expanse of heaven, so long may this temple of Śiva, built by Manyuka and Âhuka, exist together with the other grants.

36. The high-minded son of Âsika, named Nâyaka, who is at the head of masons, came from Suśarman's town to this (*village*) likewise Ṭhoḍhuka, the son of Sammana.

37. By those two together has the very lofty temple of Śiva been fashioned with the chisel, as well as the *Maṇḍapa*; (*it has been*) constructed in accordance with the opinion of Śâmu[72] and on it glitter the figures of the crowd of the Gaṇas.

38. The prince of poets, called Râma, whose holy parents are Śriṅgârâ and Bhṛiṅgaka, has composed this eulogy.

[70] The perfect *vivarjayâmâsa* probably indicates that this praiseworthy conduct began after his pilgrimage to Kedârnâth.

[71] A *vaha* is equal to four *droṇas* and the meaning is that Ralhaṇa's land in Navagrâma required four *droṇas* of seed-corn.

[72] This must be the name of some writer on architecture.

39. The eulogy, composed by Râma (*has been incised*)[73] in the eightieth year (*of the Lokakâla*) on the pleasant first day of the bright half of the month of Jyaishṭha, a Sunday, during the reign of king Jayachchandra.

Om, obeisance to Śiva! The elapsed years of the Śaka era (*are*) . . 6(?)

No. II—Transcript.

L. 1. श्रीं स्व[स्ति श्रीं]नमश् श[र्वा]य ।
[आशास्यं वो गजास्यो] वितरतु हरता[त्तार]कारिर्विकारं
नन्दी सानन्द[नो]यं भवतु स [च] महाकालशूलस्य [ध]र्ता ।
—

L. 2. — —ो ना ◡ — — [रच]यतु कु [रुतां] वोरभद्रोपि [भ]द्रं
सर्वे वोखर्वगर्वा विदधतु कुशलं किङ्कराश् शङ्करस्य ॥ [१॥][1]
स पातु वो [म]हादेवो — —

L. 3. — भक्तिचुम्बितः [।]
आत्मानं मु[हु]रीक्षन्ते यत्पादनखदर्पणे ॥ [२॥][2]
काष्ठोद्दीपनक[र्म]ठा जगति या या निर्निमेषेक्षणैस्सत्यचै -

L. 4. रुपजीव्यते द्विजजनं या बिभ्रती शस्य[ते] [।]
देवस्याहुतिलम्पटस्य परमा पुष्टिर्यतो [जा]यते ताभिर्मूर्तिभिरष्टभिर्भवतु वो भूत्यै भवानीवि -

L. 5. [भुः]॥ [३॥][3]
एतेनै[व] शरत्वमभ्युपगतं श्लोषाय पूर्वं पुरां संप्राप्त[ा] धनुषश् श्रियं तनुरियं संप्रत्यमुष्यैव च ।
व्यानम्रे हसतीव य[त्सु]र-

L. 6. रिपावित्थं सुहुर्विस्मया इस्मस्मेरमुपास्महे स्मरजित× पादद्वयं [त]द्वयम् ॥ [४॥][4]
यदप्यचेतनत्वाद्दक्तुमशक्तस्सुरालयस्तदपि ।
अ -

L. 7. थ केन [क्ष]तोहमिति प्रशस्तिपृथुजिह्वया वदति ॥ [५॥][5]
ज[ा]लन्धराधिराजो जयति गुणानां निधिर्जयच्चन्द्रः ।
ईदृशि यस्य राज्ये देवायतना -

L. 8. नि जातानि ॥ [६॥]
वित्तं शिवे प्रयुक्तं येषां कालेन भवति कोटिगुणम् ।
ग[ण्यास्त ए]व वणिजश् शेषै× किं स्तोकवा[र्धु]षिकैः ॥ [७॥]
अनेन वक्ष्यमाणेन सुकृतेन महा -

L. 9. नयौ ।
गणौ गणेषु भ्रातरौ भूयास्तां मन्युकाङ्क्षौ ॥ [८॥][6]
तौ भ्रातरौ कृतज्ञौ याभ्यां शमदम[प]योधरयुतायाः ।
शि[व]भक्तिजनन्या [अ] पि रस -

[73] A verb has been intentionally left out in this sentence. It must have been either *utkîrṇâ* or *saṃâptâ*: probably the former. With the reading *prasiddhe* (see above p. 103) the translation would be 'in the eightieth year known (*in the world*)' *i. e.*, 'in the eightieth Laukika Saṁvatsara'.

[1] Metre, Sragdharâ;—*gajâsyo* and *kurutâṁ* are very uncertain.

[2] Metre, Anushṭubh.

[3] Metre, Śârdûlavikrîḍita. The *u* of °*vibhuḥ* is visible.

[4] Metre, Śârdûlavikrîḍita.

[5] Metre of verses 5—7, Âryâ.

[6] Metre, Anushṭubh.

L. 10. स्समास्वादितस्सार्धम् ॥ [९].[7]
शैलस्याङ्गचलित्वा रुचिरनववया × खेलतीयं सहेलं
कुल्या कन्येव यत्र स्फुरदुरलहरी कन्दुकाबिन्दुकाख्या ।
की -

L. 11. रग्रामोभिरामो गुणगणनिलयो वर्ततेधिव्रिगर्तं
सोयं राजानकेन प्रबलभुजयु[जा रचि]तो लक्ष्मणेन ॥ [१०॥][8]
अतुलकुलबकुलपा[दप]कन्द ⋊ प -

L. 12. रिपन्थिभित्पुरास्कन्दः [।]
राजानकोत्र कन्द⋊ प्रथममभू[द्दु]र्यमस्कन्दः ॥ [११॥][9]
बुद्धो विशुद्धबुद्धिस्तस्य सुतोजनयदुद्धुरं तनयम् ।
विग्रह

L. 13. इति कृतविरहश् शत्रुवधूनां ततो जज्ञे ॥ [१२॥]
विग्रहविग्रहजातो ब्रह्मेति बभूव भूवधूदयितः [।]
विग्रहनिग्रहकरणे शक्तिर्यस्य[ाभ]वद्रि -

L. 14. पुषु ॥ [१३॥][10]
हस्तालम्बकसुव्रताद्विलुठतामाराधितत्र्यम्बकं
शत्रुश्रीपरिचुम्बकं परतिमिस्त्रीकारचिन्तांधकम्[।]
क्रान्तग्रामकदम्बकं नृपतिभिस्सद्बन्धु -

L. 15. [की]टुम्बकं
[स्वा]कारप्रतिबिम्बकं स च कृती लेभे सुतं डोम्बकम् ॥ [१४॥][11]
नारीमोहनयौवनं नवनवत्यागोर्मिभि ⋊ [पा]वनं
भूभर्तु × कृतसेवनं निजभुवस्सम्यक्प्रकृप्ता -

L. 16. वनम् [।]
[उद्दा]मद्विषदालयीकृतवनं युद्धोग्रसिंहस्वनं
पुत्रं सोपि समाससाद भुवनं शम्भौ बृहत्सावनम् ॥ [१५॥][12]
गुणमणिनिकुरुम्बरोहणं प्रव -

L. 17. हणमापदगाधवारिधौ ।
कृतसुभटशिरोधिरोहणं [स]मजनयत्तनयं स कल्हणम् ॥ [१६॥][13]
[जा]लन्धराधीश्वरपादपद्मनिश्छद्मभक्ति⋊ प्रचुरात्मशक्तिः ।

L. 18.
बलोल्वणो बिल्हणनामधेयस्तस्यात्मजोजायत सद्विधेयः ॥ [१७॥][14]
तनयायां सनयस्य व्रिगर्तभूभ[र्तृ]हृदयचन्द्रस्य[।]
[स]च रामलक्ष्मणाख्यौ लक्ष -

[7] Metre, Âryâ.
[8] Metre, Sragdharâ.
[9] Metre, Âryâ. The first *ma* of *prathamama°* looks like *sa*.
[10] Metre of verses 12—13, Âryâ.
[11] Metre, Śârdûlavikrîḍita. Mr. J. F. Fleet reads *prâkârapratibimbakam* instead of *svâkâra°*. Read *chintândhakam*.
[12] Metre, Śârdûlavikrîḍita. The Anusvâra of *sevanaṁ* is indistinct. *Prakṛiptâvanam* is meant for *prakḷipta°*.
[13] Metre, Aparavaktra. The Anusvâra of *°dhirohanaṁ* is indistinct.
[14] Metre, Upajâti. The *ma* of *nâmadheya* looks like *sa*.

L. 19. णिकायां सुतौ लेभे ॥ [१८॥] [15]
ज्येष्ठे गुणैर्गरिष्ठे बिम्बौष्ठीभिस्समं द्युपुरि गोष्ठीम् ।
अधितिष्ठति निष्ठुरधी[स्तस्य]कनिष्ठोत्र सुप्रतिष्ठोभूत् ॥ [१९॥] [16]
त्रिगर्तनृपतीनां या
L. 20. पादपद्मोपजीविभिः [।]
कन्दादि[भिरा]सन्दारिसन्दारिभिरभुज्यत ॥ [२०॥]
परिपालितवास्तव्यस्तव्यनिर्मलकर्मणा ।
साधुना साधुना भूमिर्लक्ष्मणेनोपभुज्यते ॥ [२१॥] [17]
L. 21. यस्य प्रेयस्यभवन्मयतल्ले[त्य]तुलरूपभद्रमणी ।
तस्मिन्कीरग्रामं लक्ष्मणचन्द्रेनुपालयति ॥ [२२॥] [18]
सिद्धाख्यवणिक्पुत्रौ धर्मप्रवणाविह
L. 22. स्थितौ कृतिनौ ।
[ज्ये]ष्ठो मन्युकनामा कनिष्ठमप्याहुकं प्राहुः ॥ [२३॥]
भवतरुकुठारधारा प्रविषमतमजन्मभरुमरुल्ल[ह]री ।
प्ररुरोह मोह -
L. 23. [हं]त्री [मन]सि तयो[श् शा]भवी भक्तिः ॥ [२४॥]
ताभ्यां शिवलिङ्गमिदं निरालयं वीक्ष्य वैद्यनाथाख्यम् [।]
पुर्या सहितं विहितं पुरतोस्य च मण्डपो रचित[ः ॥२५॥]
L. 24. इति मन्यु[का]हुकाभ्यामुदरे स्थित्वा पुरा किलैकत्र ।
पुनरुदरसम्प्रवेशप्रतिषेधविधि[स्स] सह विहितः ॥ [२६॥]
यद्यपि पितेव कुरुते करुणां
L. 25. शम्भुस्तथापि पितुरधिकः [।]
जन्मनिमित्तं हि पिता शशिमौलिरजन्मनो हेतुः ॥ [२७॥]
शाहिलपाहिल[क]ाहिलसिद्धास्स्वर्लोकगामिनस्सन्तु ।
L. 26. पूर्वे पुरुषा × क्रमशश्चत्वारो मन्युकाहुकयोः ॥ [२८॥] [20]
किम्बहुना[प्यु]र्यदेषा पुरुषाणामे[व] विंशतिर्यातु ।
[सुक्त]तेनानेन दिवं स्वयं च परमास्तु
L. 27. गतिरनयोः ॥ [२९]] [21]
राजानकेन चास्मै लक्ष्मणचद्रेण वैद्यनाथाय ।
मण्डपिकोत्पत्तिधनाह[त्ताष्प]ट्प्रत्यहं द्रम्माः ॥ [३०॥]
ग्रामात्प्रलम्बना[न्नो]
L. 28. मात्रा राजानकस्य लक्ष्मणया ।
एकहलवाहनीया दत्ता भूमिर्महेशाय ॥ [३१॥] [22]
लक्ष्मणस्य सुकृतं सुकृती य× पालयिष्यति तदन्वयधर्ता ।
तस्य पु-

[15] Metre, Âryâ.
[16] Metre, Gîti.
[17] Metre of verses 20—21, Anushṭubh.
[18] Metre of verses 22—23, Âryâ.
[19] Metre, Âryâ. Read *mohahantrî*.
[20] Metre of verses 25—28, Âryâ.
[21] Metre, Âryâ. Read *pyuchchheshâ*, instead of the senseless *pyurydeshâ*.
[22] Metre, Âryâ.

L. 29. ष्यमुपयातु विवृद्धिं यो हरिष्यति स गच्छतु चाधः ॥ [३२॥][23]
तैलोत्पीडनयन्त्रं कीरग्रामेस्ति मन्युकाहुकयोः ।
ताभ्यां तदपि शिवाय

L. 30. प्रदीपनिष्पत्तये दत्तम् ॥ [३३॥]
एका च पण्यशाला ताभ्यां स्वीया शिवस्य भोगार्थम् ।
भूमिश्च हलचतुष्टयं योग्या दत्ता नवग्रामात् ॥ [३४॥]
इति ये -

L. 31. न येन यद्यत्सुकृतं विहितं शिवं समुद्दिश्य
इह तस्य तस्य तत्तत्तिष्ठतु यावद्धरित्रीयम् ॥ [३५॥]
यस्याविस्मृत[ज]ननीस्तन्यसमास्वादनस्य वदना -

L. 32. ब्जे ।
परिशुद्धकवित्वफला सरस्वती भगवती न्यवसत् ॥ ३६॥
श्रीभृङ्गकस्य स सुत[× काश्म]ीरनृपप्रमातुरनघस्य[।][24]
प्रथमवयास्सर[लार्थी] व्यधत्त राम ⋊ प्रशस्तिमिमा[म् ॥ ३७॥]

L. 33. चवेढक्षेत्रात् हर — — — क्षेत्रात् वक्तण[दे]वाद[य]भूमि[च्छ?] ॥ ॥ गुहकेन य(?)
शसि भदो(?)ना ॥[25]
॥ शककालगताब्दाः ७[२६]

Translation of No. II.

Om hail! Obeisance to Śarva!

Ver. 1.—May the elephant-faced god grant (*your*) wishes and the foe of Târaka remove sickness; may Nandin gladden (*you*), and he (*who is*) the carrier of the trident of Mahâkâla, ... may make . . . . . may Vîrabhadra too, give you happiness, may all the proud servants of Śaṅkara procure you welfare!

2. May that Mahâdeva protect you, in the mirror of whose foot-nails the . . . . . , which are kissed with devotion, repeatedly reflect themselves.

3. May the lord of Bhavânî grant you happiness through those eight bodies (*of his*) *viz.*, that which in this world is active in kindling wood, that which is active in illuminating the quarters of the world, that on which the strong-finned (*fish*) endowed with never-twinkling eyes, subsist, that on which the gods live, whose adherents are the virtuous, that which is praised as maintaining twice-born men, that which is praised as carrying the birds (*and*) that through which the deity, greedy of offerings, attains the highest growth![26]

4. Just this has formerly agreed to become an arrow in order to burn the towns (*of the demon*), and this body of his even that has now attained the beauty of a

[23] Metre, Rathoddhatâ.

[24] Metre of verses 33—37, Âryâ.

[25] Probably *praśastir utkîrṇâ*.—E. H.

[26] The first three relative sentences in the first and second Pâdas of verse 3 have each a double sense, and they refer to—I. fire, sun and moon; II. water and the sacrifice, III, the earth and air or *âkâśa*, while the wind is described in the fourth relative sentence. The use of the word *paksha* in the sense of 'fin' is easily explained by its meaning 'side' and 'wing.' Mr. Âpte's *English-Sanskrit Dictionary* is the only lexicographical work which mentions this rare meaning of *paksha*.

bow"—(*reflecting*) thus repeatedly, we worship in astonishment the two feet of the conqueror of Cupid, resplendent with ashes, which (*feet*) mock, as it were, the prostrate foe of the gods.[27]

5. Though, being devoid of sense, the temple is unable to speak, it yet tells through (*this*) eulogy, (*its*) broad tongue, by whom it has been built.

6. Victorious is Jayachchandra, the supreme king of Jâlandhara, a store of virtues, in whose reign such dwellings of the gods have come into existence.

7. Those alone can be considered true merchants, whose wealth, lent to Śiva, in time becomes ten-million-fold; what is the use of the others (*who are but*) paltry usurers?

8. May these two men endowed with great prudence of conduct, the brothers Manyuka and Âhuka, become honourable in the guilds on account of this pious work which will be described.

9. Grateful are these two brothers who tasted together also the milk of their (*second*) mother, the faith in Śiva, of her whose breasts are tranquillity and self-conquest.[28]

10. There is in Trigarta the pleasant village of Kîragrâma, the home of numerous virtues, where that river called Kandukâbindukâ, leaping from the lap of the mountain, with glittering broad waves sportively plays, thus resembling a bright maiden in the first bloom of youth (*who jumping from the lap of her nurse gracefully sports*). That (*village*) is protected by the strong-armed Râjânaka Lakshmaṇa.

11. There lived in the beginning Râjânaka Kanda, the root (*kanda*) of a peerless race that resembles a Bakula tree, (*he who was*) a destroyer of his foes, a conqueror of towns, an untamable Skanda.

12. His son Buddha, a man of pure intellect, begot an excellent son; from him[29] sprang he who was called Vigraha (*separation, and*) who (*accordingly*) caused the separation of the wives of his enemies (*from their beloved ones*).

13. (*Then*) Brahman, the son of Vigraha's body, became the husband of the earth, he who possessed power to punish his enemies.

14. And that happy man obtained a son (*called*) Ḍombaka, who reflected his (*father's*) nature, who supported by the hand those falling from high places, who worshipped Tryambaka, who kissed the *Fortuna* of his enemies, who was deeply engrossed with the care of catching (*those*) fish—his foes—who together with (*other*) princes took many villages, who was the head of a family of worthy relatives.

15. He, too, obtained a son (*called*) Bhuvana, whose youth charmed women, who sanctified (*his race*) by ever-fresh streams (*of water, poured out*) on (*the occasion of*) donations, who served his king and duly protected his country, who made the forest the home of his proud foes, whose lion-roar (*sounded*) dreadful in battle, and who offered great sacrifices to Śambhu.

[27] The wording is rather obscure. By '*this*' seems to be meant the third eye of Śiva, the fire of which, the so called *Śarâgni* or arrow-fire (see *Śrîkaṇṭhacharita*, I, 16; V, 16; XXIV, 7ff) destroyed the town of the demon, Tripurâri. This eye is usually represented as bow-shaped, *i.e.*, with corners on both sides standing in a vertical position. Regarding the feet 'which mock as it were the prostrate foe:' see the frontispiece to Moore's *Hindu Pantheon*.

[28] The text has a pun on *rasa* 'milk' and 'sentiment' which has not been rendered in the translation.

[29] '*From him*' refers, I believe, to Buddha. If it referred to *tanayam*, it would be necessary to assume that an unnamed son, who perhaps died in his father's lifetime, intervened between Buddha and Vigraha. The latter explanation is, of course, by no means impossible.

16. He begat a son (*named*) Kalhaṇa, (*who was*) a mountain[30] of precious stones—his virtues—(*and*) a boat on the deep ocean of misfortune, (*and*) who passed over the heads of brave warriors.

17. As his good and obedient son was born, he who was called Bilhaṇa, who showed guileless devotion to the lotus-feet of the supreme lord of Jâlandhara, who possessed great power of mind and was terrible on account of his strength.

18. With Lakshaṇikâ, the daughter of Hṛidayachandra, the politic king of Trigarta, he had two sons, named Râma and Lakshmaṇa.

19. While the elder one, most worshipful on account of his virtues, converses with the red-lipped maidens in the town of heaven, his strong-minded younger (*brother*) has been firmly established here.

20-21. The whole territory which Kanda possessed and the other servants of the lotus-feet of the kings of Trigarta, the destroyers of the foes of Âsanda, belongs at present to holy Lakshmaṇa, who protects the inhabitants and whose pure actions are worthy of praise.[31]

22. While that Lakshmaṇachandra, whose dear wife was Mayatallâ—a lady of peerless beauty—protects Kîragrâma,

23. Two pious, happy sons of the merchant, named Siddha, live here; the elder one has the name Manyuka, but the younger one they call Âhuka.

24. In their hearts grew up the faith in Śambhu, which destroys delusion, which is the edge of the axe (*to cut down*) the tree of mundane existence (*and*) a storm-wave (*to carrry men across*) the most terrible ocean of births.

25. By those two, who saw this *liṅga* of Śiva, called Vaidyanâtha, destitute of a dwelling, has it been provided with a temple and has a *Maṇḍapa* been erected in front of that.[32]

26. When Manyuka and Âhuka formerly dwelt in the same womb, they both announced their determination not to enter again into a womb, speaking thus:

27. "Though Śambhu is compassionate like a father, yet he is more than a father; for a father is the immediate cause of (*one's*) birth, (*but*) the god with the moon on his crest is the cause of the cessation of births."

28. May Śâhila, Pâhila, Kâhila and Siddha, the four ancestors of Manyuka and Âhuka, in due order enter heaven.

29. In short, may the remaining twenty men (*of their family*) all reach Elysium in consequence of this pious work, but may the highest state be (*the reward*) of these two.[33]

30. And daily six *drammas* of the money collected in the custom-house have been allotted by Râjânaka Lakshmaṇachandra to this Vaidyanâtha.[34]

[30] *Rohaṇa* is really the name of the mountain in Ceylon, called Adam's Peak. The poet seems to have chosen it as the instance of a big mountain, most suitable for his purposes.

[31] These two verses, as also the next two, form a *Yugma* or *Yugalaka*. The epithet *sâdhu*, 'holy' which Lakshmaṇa receives, is explained by verses 21—26 of No. I.

[32] Liṅgas, standing in the open, are frequently found in the north of India. Thus I remember having seen three very large ones not far from Ushkar in Kaśmîr, which stand in the middle of the forest. If *purî* means here a temple, that is easily explained by the tower-like shape of the adytum of the Indian temples.

[33] The verse refers to the belief that a particularly pious deed ensures the joy of heaven to the performer as well as to ten ancestors and ten descendants. All the latter may reach this goal, but the donors themselves desire *moksha*.

[34] The European dictionaries do not give for *maṇḍapikâ* the meaning 'a custom-house.' But its existence is proved by various passages in the inscriptions, compare, *e. g.*, the term *maṁḍavika* ante p. 7 and by the analogy of its modern representative *mâṁḍavî* which is a common term for 'custom-house' in Marâṭhî, Gujarâtî and other vernaculars.

31. (*A piece* of) land to be cultivated by one plough and belonging to the village named Pralamba has been granted to (*this*) Maheśa by Lakshaṇâ, the mother of the Râjânaka.

32. May the merit of each pious successor of Lakshmaṇa, who protects his sacred gift, be increased; but he who may take it away, shall descend downwards.

33. The oilmill, too, in Kîragrâma (*which*) belongs to Manyuka and Âhuka, has been given by them to Śiva in order to provide for the lamps (*of his temple*).[35]

34. Moreover one shop of theirs has been presented for the enjoyment of Śiva and (*a piece of*) good land, four ploughs, situated in Navagrâma.

35. Whatever pious gift has thus been made by anybody for the sake of Śiva, may that last for his (*benefit*) as long as this earth (*exists*).

36-37. Râma, the son of the good *pramâtṛi*[36] of the king of Kaśmîr, famous Bhṛiṅgaka, in whose lotus-mouth dwelt divine Sarasvatî before he forgot the taste of his mother's milk, composed in his first youth this eulogy of simple meaning.

From the Chabeḍha-field from the Hara . . . —field, from Vaktaṇadeva the best land (?). [The *praśasti* was engraved] by Guhaka. The elapsed years of the Śaka era (*are*) 7[26].

XVII.—THE JAINA INSCRIPTION IN THE TEMPLE OF BAIJNATH AT KÎRAGRÂMA,

By G. Bühler, Ph.D., LL.D., C.I.E.

The subjoined inscription is found in the same temple of Śiva-Vaidyanâtha at Kîragrâma in Kângrâ.[1] It consists of two lines of Jaina Nâgarî letters, which run, each divided into four larger and two small sections, along three facets of the pedestal of a statue of Mahâvîra. Its preservation is almost perfect. It records the dedication of this statue by two merchants Dolhaṇa and Âlhaṇa, and its consecration by a Sûri, called Devabhadra. The statue, we are told, was placed in a temple of Mahâvîra, erected by the same two persons at Kîragrâma. As at present no old Jaina place of worship exists at Kîragrâma, it would appear that the base was transferred to the temple of Śiva after the destruction of its original location, and that it probably owes its preservation to the ignorance of the priests of the Vaidyanâtha temple.

The donors probably were Gujarâtîs, not Panjâbîs, and the consecrating Sûri likewise seems to have belonged to the same country. For Dolhaṇa and Âlhaṇa were members of the Brahmakshatra gotra or caste, which is common in Gujarât, but according to the Census Report of 1881, not found in the Panjâb. Sûri Devabhadra is connected with Gujarât through his teacher Abhayadeva, who is called Rudrapallîya, the *Rudrapallîan*, and is said to belong to the line of Sûri Jinavallabha. The latter is without

[35] The meaning is that the Telis who worked the oilmill had either in lieu of rent to furnish gratis the oil for the lamps of the temple or that the whole net income of the oilmill was to go to the temple for the purpose stated.

[36] I am unable to find the word in the dictionaries and to say what the office was. According to its etymological import it ought to denote some kind of spiritual councillor.

[1] See *ante*, p. 97. The present edition of the inscription has been prepared according to a very good paper impression, furnished by the Panjâb Archæological Survey through the Editor.

a doubt the Jinavallabha, whom the *Paṭṭâvali* of the Kharatara gachchha names as the 43rd *Yugapradhâna*.[2] He died in Vikrama Saṁvat 1167, after founding a new school, which in our inscription is called his *saṁtâna* or line. In the time of his immediate successor Jinadatta, the Rudrapallîya branch of the Kharatara gachchha was founded by Jinaśekharâchârya in Vikrama Saṁvat 1204. It is, therefore, evident that the Devabhadra of our inscription was a teacher of the Śvetâmbaras and an adherent of one of the subdivisions of the Kharatara gachchha, which latter according to all accounts, arose at Aṇhilvâḍ Pattan in Gujarât. The date *Saṁvat*, i.e. Vikrama Saṁvat 1296, Phâlguṇa, dark half 5, a Sunday, corresponds, according to Dr. Schram's calculations, to January 15, 1240 A.D. General Sir A. Cunningham, who discovered the document, has given a transcript of it in his *Archæological Reports*, (volume V, page 183) which, however, is imperfect, as the middle portions of both lines from ब्रह्मक्षत्रगोत्रो to पुत्राभ्यां व्य and from प्रतिष्ठितं to संतानीय have been left out. This omission and some misreadings or misprints make a translation of his transcript impossible.[3]

Transcript.

ओं० संवत् १२९६ वर्षे फागुण वदि ५ रवौ कीरग्रामे ब्रह्मक्षत्रगोत्रोत्पन्नव्यव० मानूपुत्राभ्यां व्य० दोल्हणआल्हणाभ्यां स्वकारितश्रीमन्महावीरदेवचैत्ये ॥[4]

श्रीमहावीरजिनमूलबिंबं आत्मश्रेयो[र्थं] कारितं । प्रतिष्ठितं च श्रीजिनवल्लभसूरिसंतानीयरुद्रपल्लीयश्रीमदभयदेवसूरिशिष्यैः श्रीदेवभद्रसूरिभिः ॥[5]

Translation.

Oṁ! In the year 1296, the (*civil*) year,[6] (*on the*) fifth (*day of the*) dark half (*of the month of*) Phâlguṇa,[7] on a Sunday,—the *mûlabimba*[8] of the glorious Jina Mahâvîra has been erected for their own spiritual welfare by the two merchants, Dolhaṇa and Âlhaṇa, the two sons of the merchant Mânû, sprung from the Brahmakshatra race, in the temple of the glorious deity Mahâvîra, erected by them at Kîragrâma. And it has been consecrated[9] by the illustrious Sûri Devabhadra, the pupil of the illustrious Sûri Abhayadeva, the Rudrapallîan, who belongs to the line of the illustrious Sûr-Jinavallabha.

[2] See Klatt, *Indian Antiquary*, vol. XI, pp. 248 and 254.

[3] General Cunningham recognised that it could have no connexion with the history of the temple of Śiva-Vaidyanâtha.

[4] L. 1.—Read ओं; the र and ग of कीरग्रामे are connected and form a misshaped group; read ब्रह्म; above क्ष a *mâtra* cut by mistake, has been obliterated; possibly the correct reading is मातृपुत्राभ्यां, तृ and नृ being absolutely undistinguishable in the alphabet of the inscription.

[5] L. 2.—The श of श्रेयोर्थं has been destroyed; the ता of संतानीय has been damaged.

[6] I translate वर्षे by 'in the (civil) year,' because sometimes लौकिकवर्षे appears in its stead after dates of the Vikrama era. The years of the Vikrama era are in Western and North-Western India the *laukika*, "common or civil" years in contradistinction to those of the Śaka era, which are *śâstrîya*, *i. e.*, used in the works on astronomy.

[7] The form of the text फागुण is half Prakrit and half Sanskrit.

[8] I leave the expression मूलबिंब literally 'root-image' untranslated, because I am not certain about its technical meaning. I suspect that it means 'chief image' and is intended to distinguish this statue, which stood in the adytum, from the numerous smaller ones in the bhamtî or the cloisters.

[9] प्रतिष्ठितं च is bad Sanskrit, but common in Jaina books. The correct expression would be प्रतिष्ठा कृता च or प्रतिष्ठापितं च.

XVIII.—ON THE PEDESTAL OF AN IMAGE OF PARŚVANATHA, IN THE KANGRA BAZAR.

By Dr. G. Bühler, Ph.D., LL.D., C.I.E.

The following inscription in eight lines is incised on the base of image of Parśvanâtha in the porch of a small Hindu temple dedicated to Indravarman in the Kângra Bazar. It has been so smeared over with red paint and oil that some of the letters are very indistinct, and in the last line broken away.

(L 1.) श्रीं संवत् ३० गच्छे राजकुले सूरिरभू[1] च -

(2.) भयचंद्रमाः [।] तच्छिष्यो मलचंद्राख्य[स्त]-

(3.) त्पदाभोजषट्पदः[॥] सिद्धराजस्ततः ढङ्ग[2]

(4.) ढङ्गादजनि [च]ष्टकः । रल्हेति गृ[हण]ी [त

(5.) स्य] पा — धर्म — पायिनी । [।] अजनिष्टां सुतौ ।

(6.) [तस्य]ां [जैन]धर्मधरायणौ[3] । ज्येष्ठः भुलण्डको

(7.) [भ्र]ा[ता] कनिष्ठः कुमराभिधः । [।] प्रतिमेयं [च]

(8.) — — जिना — —ी[4]— — नुज्ञया । कारिता — — — — — — — — — — — —[॥]

Translation.

Om (*In*) the year 30.[5]

In the Râjakula *gachchha*[6] was a Sûri (*called*) Abhayachandra. His pupil was named Amalachandra. A bee at the lotus of his feet (*was*) Siddharâja; from him (*sprang*) Ḍhaṅga: from Ḍhaṅga was born Chashṭaka.

His wife was Ralhâ . . . . . From her were born two sons wholly devoted to the law, taught by the Jina. The eldest brother was called Kuṇḍalaka; the youngest was named Kumara. This effigy . . . . . has been made with the permission . . . . . .

[1] L 1. Read ०रिरभूद्०'—

[2] L 3. Read ०त्पदाभोज० ;— ततो ढङ्गो

[3] L 6. Possibly जिन; read धर्मपरायणौ,—

[4] L 7. Possibly नाम क०,—

[5] As the characters of this inscription are ancient Sâradâ, closely resembling those of the Baijnâth Praśastis, the year 30 of the Saptarshi or Laukika era, which is mentioned in our document, probably falls in the ninth century and corresponds to 854 A. D.

[6] The term *gachchha* indicates that Abhayachandra belonged to the Śvetâmbaras. I am, however, unable to find the Râjakula in the *Paṭṭâvalis* accessible to me.

XIX.—INSCRIPTIONS FROM KHAJURAHO.

By Professor F. Kielhorn, Ph. D., C.I.E., Göttingen.

I.

FRAGMENT OF A STONE INSCRIPTION [OF HARSHADEVA?].

The stone bearing this inscription appears to have been found[1] near the temple of Vâmana, at Khajurâho, an ancient and decayed town in the Chhatarpur State, Bundelkhand, North-Western Provinces; and it is now kept in the modern mausoleum near the temples. This is only a fragment of an apparently very large inscription. It contains 13 imperfect lines, the total height of which is 1′ 4″, while the length of the lines, beginning with 7″ in the first line, gradually increases to 1′ 3″ in line 8, and decreases again to 5″ in line 13. The writing is fairly well preserved. The size of the letters is $\frac{7}{8}$″. The characters are Nâgarî; they closely resemble those of the inscription of Yaśovarman of the year 1011 (No. II below), and make it probable that the inscription is of about the same time or somewhat earlier. The language is Sanskṛit, and what remains of the inscription is in verse.

Like the inscriptions of Yaśovarman and Dhaṅgadeva (Nos. II and IV below), this inscription appears to have opened with an account of the creation of the universe, and of the rise of a princely family, which I take to be the family of Chandrâtreya. In line 5 it speaks of a prince, from whom were born (line 6) the famous Jejjâka and Vijjâka. In line 7, it further mentions the illustrious Harshadeva who by his own arm conquered many proud enemies. And from line 10 we learn, that by somebody or other, who may have been Harshadeva himself or his successor, the illustrious prince Kshitipâladeva was placed again on the throne.

Harshadeva is well known to us, from the inscriptions of Yaśovarman and Dhaṅgadeva, as the son of Râhila and father of Yaśovarman. And Jejjâka and Vijjâka are clearly the two brothers Jayaśakti and Vijayaśakti who are mentioned as the sons of Vâkpati in the inscription of Yaśovarman, and of whom Vijayaśakti was the father of Râhila and grandfather of Harshadeva. Moreover both, without doubt, are the two brothers Jejâ and Vîja mentioned in line 6 of the Mahoba inscription published by Dr. Hultzsch in *Zeitschrift d. Deutsch. Morg. Ges.*, vol. XL, p. 47, from the name of one of whom is derived the name of the country Jejâbhukti, Jejâbhuktika, or Jejâkabhukti.

The prince Kshitipâladeva, Sir A. Cunningham is inclined to regard as a son of Harshadeva and elder brother of Yaśovarman, but from the way he is spoken of in the present inscription, it would appear that he was no Chandella prince at all. And I have no doubt that he really is the same Kshitipâladeva who in line 28 of the Sîyaḍôṇî inscription[2] is mentioned as the immediate predecessor of the prince Devapâla, who was ruling (at Kanauj) in the (Vikrama) year 1005. Yaśovarman was a contemporary of Devapâla; his father Harshadeva in all probability was contemporary with Kshitipâladeva; and I therefore assume that the relative *yena* in line 10

[1] See *Archæol. Survey of India*, vol. XXI, p. 65. A photolithograph of this inscription was published by Sir A. Cunningham, *ib.*, vol. XXI, plate xvi, B; and an impression of it has been supplied to me by Dr. Burgess.

[2] An edition of this inscription, which has been lately re-discovered by Dr. Burgess, will be given at page 162.

of our inscription refers to Harshadeva himself, and that this prince first defeated Kshitipâladeva, but subsequently reinstalled him in the government of his dominions.[3]

TEXT.[4]

1. [न्मज्ज्याच्चि]षे[5] नमः । जगत्स[र्ग]
2. यं[6] पात्रं किमस्मात्परं एवं यो व
3. न[7] प्रमेयमखिलं न [वा] कल्पादौ विश्व[म]
4. धाः[8] प्रथितप्रभावान् । चतुर्व्विधं भूतविकारजातं
5. [9][श]सकलभुवनख्यातकीर्त्तिप्रभावः पृथ्वीना[थ]
6. [ख]म् ॥ [10] तस्माज्जेज्जाकविज्जाकावभूतां कीर्त्तिभूषणौ । [सु]
7. [भु][11]जविजितानेकदृप्तारिहृदः । तस्मात्श्रीहर्षदेवः[12] सकल
8. [13]कांतिसंवलितं । भीतेंद्रनिहितधनुरिव शुशुभे पादांबु(बु)जद्वित[य]
9. [प]रः[14] । त्यक्त्वा स्थानमिवायातः पुनर्म्मथनशंकितः ॥ आस्तां[15] किं व(ब)हु
10. : पुनर्येन श्रीक्षितिपालदेवनृपतिः सिंहासने स्था[16]
11. [17]त्सादितारातिशक्तिकीर्त्तिविभूषणः ॥ प्रस
12. [दूर]स्थैरन्तिकस्थैश्च[18] ॥ सातपत्रनृ[प][19]
13. [जत्व]ज — — [द्वितं]

II.

STONE INSCRIPTION OF YASOVARMAN, OF THE YEAR 1011.

The stone which bears this inscription appears to have been discovered some time after A. D. 1843, amongst the ruins at the base of a temple, known as the temple of Lakshmaṇjî, at Khajurâho; and it is now built into the wall inside the entrance porch of the temple at which it is said to have been found.[1] The inscription has been drawn attention to several times in the volumes of the Archæological Survey of India, and an unfortunately very small photolithograph of it was published by Sir A. Cunningham, in *Archæol. Survey of India*, vol. XXI, plate xvii; but it has not been edited before.[2]

The inscription consists of 28 lines. The writing covers a space of about 5′ 8″ broad by 2′ 5″ high. Down to line 16, and from line 22 to line 27, it is (with the

[3] Wars between the Chandellas and the rulers of Kanyâkubja are mentioned, *e.g.*, in verse 3 of the inscription published in the *Asiatic Researches*, vol. XII, p. 359; in line 13 of the Mahoba inscription referred to above; and probably in line 2 of the unpublished fragmentary inscription No. 29 of the Lucknow Museum.

[4] From the impression taken by Dr. Burgess.

[5] Metre, Śloka (Anushṭubh).

[6] Metre, Śârdûlavikrîḍita.

[7] Metre, Śloka (Anushṭubh).

[8] Metre, Upajâti.

[9] Metre, Sragdharâ.

[10] Metre, Śloka (Anushṭubh).

[11] Metre, Sragdharâ.

[12] Read तस्माच्छ्री॰.

[13] Metre, Âryâ.

[14] Metre, Śloka (Anushṭubh).

[15] Metre, Śârdûlavikrîḍita.

[16] *i. e.* स्थापितः.

[17] Metre, Śloka (Anushṭubh).

[18] Metre, Âryâ.

[19] Metre, Rathoddhatâ.

[1] See *Archæol. Survey of India*, vol. II, pp. 425 and 426; vol. XXI, pp. 65 and 84. [Burt in 1838 (*J. A. S. Ben.* vol. VIII, p. 165) called it Chaturbhuja, but it is now called Lakshmaṇjî, and the temple known as Chaturbhuja is at Jatkara.— Ed.]

[2] I have for some time been in possession of three rubbings of this inscription, taken by or for Sir A. Cunningham and kindly made over to me by Mr. Fleet; but only the two impressions supplied to me by Dr. Burgess have enabled me to edit the inscription critically.

exception of a few *aksharas* which can be readily supplied) well preserved; but the middle portions of the lines 17-21, and the second half of line 28, have suffered considerably by the peeling off of the surface of the stone, so that altogether about 30 *aksharas* have either gone altogether or are, at any rate, illegible in the impressions. The size of the letters is from $\frac{3}{4}$ to $\frac{7}{8}''$. The characters, which are beautifully and carefully executed, are of the so-called *Kuṭila* type,[3] differing little from the ordinary Devanâgarî.[3] They include the somewhat rare sign for *jha*, *e.g.*, in *jhâtkâra* towards the end of line 8; besides, attention may be drawn to the old form of the sign for *pha*, used exceptionally in the word *phala*, at the beginning of line 6, and to the old form of the medial *e* in the last word *savitre* of the inscription.

The language is Sanskṛit, and, excepting the introductory blessing and the concluding portion of line 28, the inscription is in verse. The verses, of which the total number is 49, were composed (verse 47) by the poet Mâdhava, the son of the grammarian Dedda. The inscription was written by the *karaṇika*, or writer of legal documents, Jaddha, the son of Jayaguṇa(?) of the Gauḍa country (v. 48). The name of the engraver was given in line 28, but it is now illegible. The language of the inscription is fluent and correct, and in respect of orthography, too, there are few things that need be drawn attention to. The letter *b* is throughout denoted by the sign for *v*. The dental sibilant is used for the palatal sibilant in *kasmîra*, line 13, and the palatal for the dental in *kailâśâd*, line 24, and *śavdânuśâśana*, line 27. Instead of *anusvâra*, we have the dental nasal in *vanśaḥ*, line 5, and in *hansâḥ*, line 15; instead of *ñcha*, *ncha* in *vanchana*, line 1; instead of *mr*, *mvr* in *namvrî*, line 14, and *namvra*, line 26; and instead of the conjunct *jjv*, *jv* in *ujvala*, lines 3, 5, and 11, and in *prodyajvâlâ*, line 16. The sign for *visarga* has been omitted in *vakshasthale*, line 2, *kshitipâ stuvanti*, line 9, *sâdhubhi stûyate*, line 19, and *rave spashṭa-*, line 20, where the omission is really permitted; but also, wrongly, in *îśa smita*, line 4, and *prâpti kshayâya*, line 6. The rules of euphony have not been observed in *ugrân=jagati*, line 1, and in *yam=vichintya*, line 10, *bhûmibhṛitâm=varishṭhaḥ*, line 10, and *savarṇṇâm=vidhinâ*, line 12. Lastly, *nishanna* is put wrongly for *nishaṇṇa* in line 8, and *tṛidiva* for *tridiva* in line 24.

The inscription is dated, in line 28, both in words and in decimal figures, 'in the year 1011,' which, as a year of the Vikrama era, corresponds to A.D. 953-54. And it records (in verses 42 and 43) the erection of a temple of Vishṇu, under the name of Vaikuṇṭha, by the prince Yaśovarman, also called Lakshavarman (verses 37 and 39) of the Chandrâtreya (or Chandella) family. By way of introduction, the inscription furnishes an account of the ancestors of Yaśovarman and of his own achievements. In the family of the sage Chandrâtreya, who himself was a son of the sage Atri, there was, we are told, the prince Nannuka (v. 10), whose son was Vâkpati (v. 12). Vâkpati had two sons, Jayaśakti and Vijayaśakti (v. 14), of whom the latter begat Râhila (v. 16), whose son again was Harsha (v. 18). This prince married a lady named Kañchhukâ, of the Châhamâna tribe (v. 21), who bore to him Yaśovarman. This prince, in verse 23, is represented in a general way as having carried on successful wars against the Gauḍas, Khasas, Kośalas, Kaśmîras, Mithilas, Mâlavas, Cheḍis, Kurus, and Gûrjaras, and he is, in particular, stated to have defeated the king of Chedi (v. 28), and conquered the Kâlañjara mountain.

[3] [See Dr. Bühler's remarks on the Dewal Praśasti, *ante* p. 73.—Ed.]

The inscription appears to have been set up after the death of Yaśovarman; for, in verse 44, we are introduced to his son Dhaṅga, who, in verse 45, is represented as ruling the earth as far as Kâlañjara, and as far as Bhâsvat, situated (?) on the banks of the river of Mâlava; up to the banks of the river Kâlindî (or Yamunâ), and to the frontiers of the Chedi country; and even as far as the mountain Gopa, or Gopâdri. These localities indicate, then, the extent of the Chandella kingdom during the reign of the prince Dhaṅga; and that kingdom, accordingly, extended from the river Yamunâ in the north to the frontiers of the Chedi kingdom in the south, and from Kâlañjara in the east or north-east to Gopâdri, the modern Gwâlior, in the north-west. Bhâsvat, judging from the way in which it is introduced, should be looked for, opposite to Kâlañjara, in the west or south-west, and I would therefore identify it with Bhâillasvâmin or Bhailasvâmin, the modern Bhilsa on the river Vetravatî or Betwa, from near which was issued the grant of the Chandella Madanavarmadeva of the year 1190.[4]

Attention may here be drawn also to the interesting verse 43 of the inscription. According to it, Yaśovarman had received the image of Vaikuṇṭha, which he set up in the temple founded by him, from Devapâla, the son of Herambapâla. Herambapâla in turn had obtained it from Sâhi, the king of Kîra, who had received it from the lord of Bhoṭa, who again had got it from the Kailâsa. Devapâla is called *hayapati*, which may mean either 'the lord of horses', employed (like *aśva-pati*) as a title, or 'the lord of the Hayas'; however this may be, there can, I believe, be no doubt that the Devapâla, here spoken of, is the same Devapâla who is mentioned as a paramount sovereign (of Kanauj) and as the successor of Kshitipâladeva, in the Sîyaḍoṇî inscription, with the date (Vikrama) Saṁvat 1005. The Kîras have, as I have stated elsewhere,[5] by some been identified with the Kaśmîras, while in the *Bṛihatsaṁhitâ*, XIV, 29, they are separately enumerated as a people inhabiting the north-east, together with the Kaśmîras. Bhoṭa, according to Lassen,[6] is the modern Tibet.

Finally, in the last line, the inscription appears to mention a prince Vinâyakapâladeva, regarding whose relation to the Chandella princes I am unable at present to offer any conjecture.

TEXT.[7]

L. 1. श्रीं नमो भगवते वासुदेवाय ॥

दधानानेकां यः किरिपुरुषसिं[होभय]जुषं त[दा]कारोच्छेद्यां तनुमसुरमुख्यानजवरात् ।
जघान त्रीनुग्रान्ज(ञ्ज)गति कपिलादीनवतु वः स वैकुण्ठः कण्ठध्वनिचकितनिःशेषभुवनः ॥[8] —[1].
पायासुर्व्व(र्ब्ब)लिवन्च(ञ्च)नव्यतिकरे देवस्य विक्रान्तयः
सद्यो विस्मितदेवदानवनुतास्त्रिस्रस्त्रि[लो]कीं

2. हरेः ।

यासु व्र(ब्र)ह्मवितीर्णमर्घसलिलं पादारविन्दच्युतं
धत्तेद्यापि जगत्र(त्त्र)येकजनकः पुण्यं स मूर्द्ध्ना हरः ॥[9] —[2].

[4] See *Indian Antiquary*, vol. XVI, p. 202.
[5] See *ib.* vol. XVII, p. 9.
[6] *Indische Alterthumskunde*, 2nd Ed., vol. I, p. 523.
[7] From impressions taken by Dr. Burgess.
[8] Metre, Śikhariṇî.
[9] Metre, Śârdûlavikrîḍita; and of the two next verses.

देवः पातु स वः पयःकणभृति व्योम्नीव ताराचिते
दैत्यासिव्रणलांच्छने[10] दिविसदः संत्यज्य सर्व्वानपि ।
तस्मिन्नञ्जनशैलभित्तिविपुले वक्ष[:×]स्थले यस्य ताः
पेतुर्मन्दरसङ्गसंभ्रमवलल्लक्ष्मीकटाक्षच्छटाः ॥ —[3].
गंभीरो -

3. स्वु(स्वु)धयः शशांकरुचिमान्भास्व[त्र]तापोज्व(ज्ज्व)लो
धीरो धात्रि महान्महीधरवराः कल्पद्रुमास्त्यागवान् ।
आ कल्पादविकल्पनिर्म्मलगुणग्रामाभिरामः[11] प्रभुः
सत्यं ब्रु(ब्रू)त यदि क्वचित्पुनरभूत्तुल्यो यशोवर्म्मणः ॥ —[4].
प्रधानादव्यक्तादभवदविकारादिह महानहंकारस्तस्मादजनि जनितोपग्रहगणः ।
ततस्तन्मात्राणि प्रसव-

4. मलभन्त[12] क्र[म×]वशादथैतेभ्यो भूतान्यनु भुवनमेभ्यः प्रवृत्ते ॥ [13]—[5].
इहाद्यो विद्यानां कविरखिलकल्पव्युपरतौ[14] परः साक्षी देवस्त्रिभुवनविनिर्माणनिपुणः ।
स विश्वेषामीश[:×] स्मितकमलकिञ्जल्कवसतिर्महिम्ना स्वेनैव प्रथममथ वेधाः प्रभुरभूत् ॥ —[6].
तस्माद्विश्वसृजः पुराणपुरुषादाम्नायधाम्नः कवेर्येभूवन्मु-

5. नयः पवित्रचरिताः पूर्व्वे मरीच्यादयः ।
तत्रात्रिः सुषुवे निरन्तरतपस्तीव्रप्रभावं सुतं चंद्रात्रेयमकृत्रिमोज्व(ज्ज्व)लतरज्ञानप्रदीपं मुनिं ॥ [15]—[7].
अस्ति स्वस्तिविधायिनः स जगतां निःशेषविद्याविदस्तस्यात्मोपनताखिल[श्रु]तिनिधेर्व्वन्शः[16] प्रशंसास्पदं ।
यत्राभून्न पराक्रमेण लघुता नो चाटुकारोद्धतिर्नाल्पाप्यंतरसा -

6. रता न च फलप्राप्ति[:×] क्षयायात्मनः ॥ —[8]
त्रस्तत्राणप्रगुणमनसां सर्व्वसंपत्प्रदानामुद्युक्तानां कृतकृतयुगाचारपुण्यस्थितीनां ।
तत्रत्यानाममलयशसां भूभुजां का प्रशंसा येषां शक्तिः सकलधरणीध्वंसने पालने वा ॥[17]—[9].
तत्र क्षत्रसुवर्ण्णसारनिकषग्रावा यशश्चन्दनक्रीडालंकृतदिक्षु -

7. रन्ध्रिवदनः श्रीनन्नुकोभून्नृपः ।
यस्यापूर्व्वपराक्रमक्रमनमन्निःशेषविद्वेषिणः संभ्रान्ताः शिरसावहन्नृपतयः शेषामिवाज्ञां भयात् ॥[18]—[10].
यस्यानंदितवंदिवृंदरचितस्तोत्रक्रियाप्रक्रमात्संक्रान्तस्व(स्व)दुर्वैरिवर्गजयिनः कंदर्पकल्पाकृतेः ।
नाम क्षामतनूभृतां मृगदृशां सद्यो विधत्ते पदं स्वान्तेषु

8. द्विषतां च राशिषु व(ब)लाद्वैक्लव्यमव्याहतं ॥ —[11].
तस्मादभूदाजिपराजितारेः श्रीवाक्पतिर्वाक्पतितुल्यवाचः ।
यस्यामला भ्राम्यति भानुभाभिः सहैव लोकत्रितयेपि[19] कीर्त्तिः ॥ [20]—[12].
यस्यामलोत्पलनिषन्न(ण्ण)किरातयोषिदुद्गीततद्गुणकलध्वनिरम्यसानुः ।
क्रीडागिरिः शिखरनिर्झरवारिपातभ्राजा -

[10] Read •लाञ्छने.
[11] The *akshara* मा was originally omitted, and is engraved above the line.
[12] Originally •लभंन्त.
[13] Metre, Śikhariṇî; and of the next verse.
The two *aksharas* कल्प were originally omitted, and are engraved above the line.
[15] Metre, Śârdûlavikrîḍita; and of the next verse.
[16] Reda •र्व्वंश:.
[17] Metre, Mandâkrântâ.
[18] Metre, Śârdûlavikrîḍita; and of the next verse.
[19] Originally •वितयीपि.
[20] Metre, Upajâti.

9. रताण्डवितकेकिगणः स विन्ध्यः ॥ [21]—[13].

तस्माद्विस्मयधाम्नः क्षीराब्धेश्चन्द्रकौस्तुभौ[22] यद्वत् । द्वावात्मजावभूतां जयशक्तिर्विजयशक्तिश्च ॥ [23]—[14].

तयोर्द्वयोरप्यमितप्रतापदावाग्निदग्धाहितकाननानि ।

कर्माणि रोमांचजुषः समेताः समूर्ज्जकम्पं क्षितिपा[:×] स्तुवन्ति ॥ [24]—[15].

तत्रानुजन्मा तनयं राहिलाख्यमजीजनत् । निद्राद -

10. रिद्रतां यान्ति यम्विचिन्त्य[25] निशि द्विषः ॥ [26]—[16].

भीमभ्राम्यदसि[स्रु]चि स्रवदसृक्संपादिताज्यक्रिये

ज्यानिर्घोषवषट्पदे क्रमचरत्संरब्ध(ब्ध)[यो]धर्त्विजि ।

अश्रान्तः समराध्वरेप्रतिहतक्रोधानिलोद्दीपि[ते]

[वै]रोदर्चिषि यः पशूनिव कृती मन्त्रैर्जुहाव द्विषः ॥ [27]—[17].

श्रीहर्षभूपमथ भूमिभृताम्वरिष्ठः[28] सोसूत कल्पतरुकल्पमन -

11. ल्पसत्व(त्त्व): [।×]

अद्यापि यस्य सुविकासियशःप्रसूनगन्धाधिवाससुरभीणि दिगन्तराणि ॥ [29]—[18].

यत्र श्रीश्च सरस्वती च सहिते नोतिक्रमो विक्रम -

स्तेजः सत्व(त्त्व)गुणोज्व(ज्ज्व)लं परिणता क्षान्तिश्च नैसर्गिकी ।

सन्तोषो विजिगीषुता च विनयो मानश्च पुण्यात्मन -

स्तस्यानन्तगुणस्य विस्मयनिधेः किन्नाम वस्तु स्तुमः ॥ [30]—[19].

भीरुर्द्धर्मापराधे मधुरिपु -

12. चरणाराधने यः सतृष्णः

पापालापेनभिज्ञो निजगुणगणनाप्रक्रमेष्वप्रगल्भः ।

शून्यः पे(पै)शुन्यवादेनृतवचनसमुच्चारणे जातिमूकः

सर्व्वत्रैवं स्वभावप्रथितगुणतया नाम [कः स्तू][31]यतेसौ ॥ [32]—[20].

सोनुरूपां सुरूपाङ्गः कञ्चुकाख्यामकुण्ठधीः [।×] सवर्णाम्विधिनोवाह[33] चाहमानकुलोद्भवां ॥ [34]—[21].

यस्याः पतिव्रततुलामधिरोढुमी -

13. शा नारुन्धती गुरुतरामभिमानिनीति ।

पत्युः समीहितविधानपरापि साध्वी कार्श्यन्तया परमगादतिलज्जितेव ॥ [35]—[22].

गौडक्रीडालतासिस्खलितखसव(ब)लः कोशलः कोशलानां

नश्यत्कस्मी(श्मी)रवीरः शिथिलितमिथिलः कालवन्मालवानां ।

सोद[त्सा]वद्यचेदिः कुरुतरुषु मरुत्संज्वरो गूर्जराणां

तस्मात्तस्यां स जज्ञे नृपकुल -

14. तिलकः श्रीयशोवर्मराजः ॥ [36]—[23].

स दाता राधेयः स च शुचिवचाः पांडुतनयः स शूरः पार्थोपि प्रथितमहिमानः किमपि ते ।

[21] Metre, Vasantatilakâ.
[22] Originally क्षीरोब्धे०; read क्षीराब्धे०.
[23] Metre, Âryâ.
[24] Metre, Upajâti.
[25] Read यं विचिन्त्य.
[26] Metre, Śloka (Anushṭubh).
[27] Metre, Śârdûlavikrîḍita.
[28] Read ०तां वरिष्ठः.
[29] Metre, Vasantatilakâ
[30] Metre, Śârdûlavikrîḍita.
[31] The first of these two *aksharas* is quite illegible in the impressions.
[32] Metre, Sragdharâ.
[33] Read सवर्णां वि०.
[34] Metre, Śloka (Anushṭubh).
[35] Metre, Vasantatilakâ.
[36] Metre, Sragdharâ.

व्यतीताः किं ब्रू(ब्रू)मो यदि पुन[रि]ह स्युः स्वचरिते [द्वि]या नम्रो(म्रो)कुर्युर्वदनमवलो[क्वे]नमधुना ॥ [37] —[24].

त्रस्तत्रातरि तत्र भूभृति नृणां क्लेशाय शस्त्रग्रहः
कामं दातरि सिद्धकेलिसुमनस्तल्पाय कल्पद्रुमाः [।×]
वित्तेशः पर -

15. म(मा)र्थद्वद्विविधुरस्वान्तो विलासी स चें -
दास्ये तस्य सतीन्दुरुत्पलवनप्रीत्यै दृशामुत्सवे ॥ [38]—[25].
यस्योद्योगे व(ब)लानां प्र[स]रति रजसि व्याप्त[भे]दो[न्तराले]
स्वःसिन्धुर्व्व(ब्व)द्वरोधाः पिहितरुचिरभूङ्गानुरादर्शरम्यः ।
स[म्य]ग्देवेन्द्रदन्ती मुदमधित वियत्साभ्रमालोच्य हन्साः [39]
सोत्कण्ठास्तस्थुरासीन्नयनदशशती कूणिताद्वत्तशत्रोः ॥ [40]—[26].
अन्योन्याव(ब) -

16. द्वकोपद्विपकलहमिलद्दन्तदण्डाभिघात -
प्रोद्यज्ज्वा(ज्ज्वा)लाकलापप्रसृतहुतभुजि ज्याघनध्वानभीमे ।
पीतासृक्ची(क्ची)वरक्षःप्रमदक[लकल][41]द्वादरौ[द्रप्रहासे]
धीरं भी[तेव लक्ष्मीः समरशि]रसि यं सं[भ्रमा]दालि[लिङ्ग] ॥ —[27].
उत्तुङ्गाञ्जनशैलसन्निभचलन्मत्तद्विपेन्द्रस्थित -
क्रुध्यद्दुर्द्धरधन्विमार्गणगणप्रारब्ध(ब्ध)रक्षाक्रियं ।
विख्यातक्षितिपालमौ -

17. लिरचनाविन्यस्तपादाम्बु(म्बु)जं
संख्येसंख्यव(ब)लं व्यजेष्ट गतभीर्यश्चेदिराजं हठात् ॥ [42]—[28].
लक्ष्मच्छायाकलुषवपुषः कान्तिमद्भू[र]मि[न्दो]र[न्या?]यत्त[स्फुरि]तविधुरा[त्सु]न्दरं चारवि[न्दात्] ।
य[स्या?] — — ◡ ◡ ◡ ◡ ◡ — — ◡ — [चार्द्रवृत्तेः?]संभ्रान्ताभिः कथमपि मुखं वीक्ष्य वैरि-प्रियाभिः ॥ [43]—[29].
गङ्गानिर्झरघर्घरध्वनिभयभ्राम्यत्तुरङ्गव्रजाः
सद्यःसुप्तविबु(बु)द्धकेस -

18. रिरवत्रस्यत्करीन्द्राकुलाः ।
यत्सैन्यैः प्रतिकल्पपादपसुमालूनप्रसूनोच्चयाः
प्रालेयाचलमेखलाः कथमपि [क्रा]न्ताः श[नैर्दिग्जये] ॥ [44]—[30].
उच्च[प्रा]कारभि[त्तिस्थि]त[स]मद[शिखिक्रूर?] — — [निना?]द -
— — [श्य]— ◡ — — श्वथ[रथ]तुरगप्राप्तवेगान्तरायः ।
यस्मिन्मध्यन्दिने स्यात्तरणिरनुदिनं नीलकण्ठाधिवासं
जग्राह क्रीडया यस्तिलकमिव भुवः

[37] Metre, Śikhariṇî.
[38] Metre, Śârdûlavikrîḍita.
[39] Read हंसाः.
[41] Metre, Sragdharâ; and of the next verse.
[41] The first *akshara* in [लकल] in the impressions looks like द्व.
[42] Metre, Śârdûlavikrîḍita.
[43] Metre, Mandâkrântâ.
[44] Metre, Śârdûlavikrîḍitâ.

19. किञ्च कालंजराद्रिं ॥ [45]—[31].

आ शस्त्रग्रहणादखण्डितमहावीरव्रतप्रक्रियै -

रा वा(बा)ल्यादविलुप्तसत्य[समयै]रा पा[णि]पीडाविधेः ।

अश्रान्तार्थिवि[तीर्ण]पूर्णविभवैस्त[थेप्सिता]कांक्षि[भि] -

[र्दूरोत्कर्षकथाकृतोच्च?]पुलकैर्यः साधुभि[:×]स्तूयते ॥ [46]—[32].

[नि]न्दामुपै[मि] पुरुषान्तरसङ्गमेन [शान्ति]न्न जातु सततभ्रमणक्रमेण ।

यस्यातिपौरुषनिरस्तमनुष्यभावे लोके स[सु] [47]-

20. [द्रगत]कीर्त्तिरनिन्दितैव ॥ [48]—[33].

एकैवोवाह लोकेस्मिन्पुत्रजन्मोन्नतं शिरः । कञ्चुका येन धीरेण देवकीव मधुद्विषा ॥ [49]—[34].

शौ[र्यौ]दार्यनयादिनिर्म्म[लगु]णग्रामाभिरा[मं यशो?]

[यस्या?]शेष[विशुद्ध]ना[थति]लक[ङ्गा]य[न्ति सि]द्ध[स्त्रि]यः ।

[तस्य स्तोत्रम]मित्रमर्द्दन[र]वे[:×]स्पष्टप्रकाशीकृत -

त्रैलोक्यस्य सहस्रसंख्यमहसो दीपप्रदानोपमं ॥ [50]—[35].

क्रोधोद्वृत्तान्तकभ्रूकुटिल -

21. पटुरल(ण)च्चण्डकोदण्डयष्टि -

ज्याघातस्फारघोरध्वनिचकितमनःसंभ्रमभ्रान्तदृक्षु ।

स्पष्टं नष्टेषु दूरं क्वचिदपि रिपुषु क्षत्रते[जो]म्बु(म्बु)राशे -

—— र्य[स्यौज] न व्य]रंसीद्भुवन?] [वि]जयि[नश्चण्डदो]र्द्दण्डक[ण्ड?]: ॥ [51]—[36].

[यो] लक्षव[र्म]नृप[तिः] शरदिन्दुकान्तमाख्यातुमिच्छति यशःप्रस[रं][52] वचोभिः ।

दीपप्रभापरिचयेन विमुग्धबु[बु]द्धिर्मध्यन्दिने दिवसनाथमुदीक्षतेसौ ॥ [53]—[37].

22. यन्नाक्रामदवक्रमानसव[ब]लिव्याजप्रयोगापत -

त्पृथ्वीलंघनलब्ध[ब्ध]लाघवमघच्छेदी पदं वामनः ।

लोकालोकशिरःशतप्रतिहतज्योतिर्विवस्वान्न य -

त्तस्य क्रामति तन्निशाकर[महा?]श्रीस्त्र[द्वि शुभ्रं] यशः ॥ [54]—[38].

[धो]रो दिग्विजयेषु केलिसरसी[न्ती]व्रप्रता[पं द]ध -

न्निश्शेषद्विषदव्यथोभयतटीविन्यस्तसेनाभरः ।

मज्जन्मत्तकरीन्द्रपंकिलजलां श्रीलक्षवर्मा -

23. भिध -

श्चक्रे शक्रसमः कलिन्दतनयां जह्नोः सुतां च क्रमात् ॥ —[39].

आस्थानेषु महीभुजां मुनिजनस्थाने सतां सङ्गमे

ग्रामे पामरमण्डलीषु वणिजां वीथीपथे चत्वरे ।

[अ]ध्वन्यध्व[गमं]कथासु [निलये]र[ण्यौ]कसां विस्मया -

[45] Metre, Sragdharâ.

[46] Metre, Śârdûlavikrîḍita.

[47] This and the following three *aksharas* might be read मं भमति; but I believe that म has been altered to सु and ति to त, and the two *akshâras* भम are so similar to द्रग, that they may be read either way.

[48] Metre, Vasantatilakâ.

[49] Metre, Śloka (Anushṭubh).

[50] Metre, Śârdûlavikrîḍita.

[51] Metre, Sragdharâ.

[52] This *akshara* looks like भं, altered to र.

[53] Metre, Vasantatilakâ.

[54] Metre, Śârdûlavikrîḍita; and of the next two verses.

त्रित्यं [तद्गु]णकीर्त्तनैकमुखरा: सर्व्वत्र सर्वे जना: ॥ —[40].

यस्यान[नि] शरदखण्डशशिप्रसन्ने कोपं व्यनक्ति हृदयस्थमरिप्रिया -

24. णां ।

सिंदूरभूषणविवर्जितमास्यपद्ममुत्सृष्टहारवलयं कुचमण्डलं च ॥ [55]—[41].

तेनैतच्चारु चामीकरकलसलसद्व्योम धाम व्यधायि

भ्राजिष्णु प्रांशुवंशध्वजपट[पटलां]दोलितां[भोज]वृन्दं ।

दैत्यारातेस्तुषारक्षितिधरशिखरस्पर्द्धि वर्द्धिष्णुरागा

दृष्टे यात्रासु यत्र तृ(त्रि)दिववसतयो विस्मयन्ते समेता: ॥ [56]—[42].

कैलाशा(सा)ङ्गोटनाथ: सुहृदिति च तत: की -

25. रराज: प्रपेदे

साहिस्तस्मादवाप द्विपतुरगव(ब)लेनानु हेरम्ब(म्ब)पाल: ।

तत्सूनोर्देवपालात्तमथ हयप[ति]: प्राप्य निन्ये प्रतिष्ठां

वैकुण्ठं कुण्ठितारि: क्षिति[धरति]लक: श्रीयशोवर्मराज: ॥ —[43].

श्रीधङ्ग: स्वभुजप्रसाधितमहीनिर्व्याजराज्यस्थितिस्तस्मादास महोदधेरिव विधु: सूनुर्जनानन्दकृत् ।

युद्धे नश्यदरातिवर्गसुभटप्रस्तूयमानस्तुतिर्नि -

26. त्यं नम्र(म्र)महीपमौलिगलितस्रक्पूजितांघ्रिद्वय: ॥ [57]—[44].

आकालञ्चरमा च मालवनदीतीरस्थिते[58] भास्वत: कालिन्दीसरितस्तटादित इतोप्या चेदिदेशाव[धि:।]

[आ तस्मादपि?] विस्मयैकनिल[या]द्रोपाभिधानाद्गिरेर्य: शास्ति क्षि[ति]मायतोर्जितभुजव्यापारलीला-

र्जि[तां] ॥ —[45].

यस्त्यागविक्रमविवेककलाविलासप्रज्ञाप्रतापविभवप्रभवश्चरित्रात् ।

चक्रे कृती

27. सुमनसां मनसामकस्मादस्मादकालकलिकालविरामशंकां ॥[59]—[46].

शब्दा(ब्दा)नुशाश(स)नविदा पितृमान्व्यधत्त देहेन माधवकवि: स इमां प्रशस्तिं ।

यस्यामलं [कवि]यश: कृतिन: कथासु रोमाञ्चकञ्चुकजुष: परिकीर्त्तयन्ति ॥—[47].

संस्कृतभाषाविदुषा जय[गु?]ण[पुत्रे]ण कौतुका[ल्लिखि]ता ।

रुचिराक्षरा प्रशस्ति: करणिकजङ्घेन गौडेन ॥ [60]—[48].

पाताङ्ग -

28. मिपति: पृथ्वीं त्रयीधर्म्म[:][61] प्रवर्द्धतां । नन्दन्तु गोद्विजन्मान[:][61] प्रजा प्राप्नोतु निर्वृतिम् ॥[62]

—[49].

सम्वत्सरदशशतेषु एकादशाधिकेषु सम्वत् १०११ उत्कीर्णा चेयं रू[पका]र . . . . . .

. . . . . .[63]। श्रीं[वनायक?[64]]पालदेवे[65] पालयति [वसु]धां वसुधानां[ध?]ग[ता]

निर्द्दग्ध[वै?]रि[भ: ।?] नमो भगवते वासुदेवाय ॥ ॥ नम: सवित्रे ॥

[55] Metre, Vasantatilakâ.

[56] Metre, Sragdharâ; and of the next verse.

[57] Metre, Śârdûlavikrîdita; and of the next verse.

[58] The vowel of this *akshara* (ते) may have been struck out. I would suggest reading ०स्थिताद्गास्वत:.

[59] Metre, Vasantatilakâ; and of the next verse.

[60] Metre, Âryâ

[61] These signs of *visarga* were originally omitted.

[62] Metre, Ślôka (Anushṭubh).

[63] Here from 10 to 12 *aksharas* are illegible in the impressions.

[64] Of the *aksharas* in these brackets only न and क appear to me to be certain.

[65] This वे was originally व:

TRANSLATION.

Om!

Adoration to the holy Vâsudeva!

(Verse 1.) May that Vaikuṇṭha protect you, who, frightening the whole world with his roaring, as boar and as man-lion, slew the three chief Asuras, Kapila and the rest, (*who were*) terrible in the world, (*and who*) possessed one body which by the boon of Brahman enjoyed freedom from fear (*and*) could be destroyed (*only*) by (*Vaikuṇṭha*) having assumed those forms!

(2.) May the three strides of the god Hari, (*made*) when he was cheating Bali, (*and*) at once praised by the astounded gods and demons, protect the three worlds! Even now that one father of the three worlds, Hara, bears on his head the holy water which, respectfully then offered by Brahman, fell on (*Hari's*) lotus-foot.

(3.) May that god protect you, on whose famous breast, broad like the wall of the Añjana mountain, (*and*) covered with drops of water so that it appeared like the star-covered sky, (*and*) marked with scars by the swords of the Daityas, fell, withdrawn from all (*other*) inhabitants of heaven, many glances of Lakshmî, agitated with confusion at the proximity of the Mandara mountain!

(4.) Deep like the oceans, pleasing like the moon, radiant with the brilliancy of the sun, firm like the Creator, great like the noblest of mountains, munificent like the trees of paradise,—tell me truly, if anywhere there has been another lord, charming with a multitude of spotless excellencies unchangeable to the end of the world, equal to Yaśovarman![66]

(5.) From Nature unmanifested (*and*) changeless there proceeded here the Great One; from that was born Self-consciousness, which engendered the group of the organs (*upagraha*); from that in due order the Subtile Elements took their origin, and from them the Gross Elements; from them afterwards proceeded the World.[67]

(6.) Then, when the whole world had come to an end, there was first here by his own greatness the mighty Creator, the first sage of all kinds of knowledge, the divine witness on high, skilful in creating the three worlds, that ruler over all who dwells on the filaments of the opening lotus.

(7.) From that Creator of the universe, that ancient being, that sage who is the abode of sacred knowledge, sprang those early sages of holy conduct, Marîchi and the rest. Atri, one of them, begat the sage Chandrâtreya, who by his ceaseless austerities acquired fierce might, (*and*) who was a flame of unfeigned intensely radiant knowledge.

(8.) The family proceeding from him, who caused the welfare of the worlds (*and*) was acquainted with every science (*and*) a receptacle of sacred lore that came to him of its own accord, is a fit object of laudation; (*a family*) where neither prowess has caused depression nor flattery elation, in which there has not been a particle even of

[66] The above gives the general meaning of the verse, I believe, correctly; but the first half of it does not admit of a proper construction.

[67] Compare, *e.g.*, the *Sâṅkhya Aphorisms of Kapila*, translated by Ballantyne, 3rd Ed., p. 71; Davies, *Hindû Philosophy*, pp. 20 and 21, 35, 54. The word उपग्रह of the text appears to denote the five organs of sense, the five organs of action, and *manas*.

feebleness, and where the attainment of the objects desired has not tended to the destruction (*of the possessor*).

(V. 9.) How shall we praise the princes of spotless fame of that (*family*), whose thoughts were nobly directed towards the protection of people in distress, the possessors of every blessing who, full of energy, inasmuch as they practised the conduct of the golden age, had a meritorious existence, (*and*) who had the strength to destroy as well as to protect the whole earth ?

(10.) Among them there was the illustrious prince Nannuka, a touchstone to test the worth of the gold of the regal order, who playfully decorated the faces of the women of the quarters with the sandal of his fame; (*and*) of whom, inasmuch as his enemies without exception bowed down at the progress of his unprecedented valour, princes confounded, through fear, carried the command on their heads, like a garland.

(11.) As he conquered many hosts of enemies (*and*) was shaped like the god of love, his name, made known by the spread of the laudations uttered by groups of delighted panegyrists, at once took its place in the minds of deer-eyed women whose bodies were emaciated (*with love of him*), while despair unobstructed forcibly took hold on crowds of antagonists.

(12.) From him, who in battle defeated the enemies (*and*) whose speech was like that of Vâkpati, 'the lord of speech,' was born the illustrious Vâkpati, whose spotless fame roams about in all the three worlds, together verily with the rays of the sun.

(13.) Whose pleasure-mound (*was*) that Vindhya, the peaks of which are charming with the sweet notes of his excellencies sung by Kirâta women seated on spotless lotuses, (*and*) on which groups of peacocks are made to dance by the bubbling noise of waterfalls rushing down from its tops.

(14.) As the moon and the Kaustubha (*arose*) from the ocean of milk, so were born from that home of wonder two sons, Jayaśakti and Vijayaśakti.

(15.) Princes, when they are met together, enraptured praise with shaking of heads the deeds of both of them, by the unmeasured prowess of whom adversaries were destroyed, as woods are burnt by a blazing fire.

(16.) The younger of the two begat a son named Râhila, thinking of whom the enemies enjoy little sleep at night.

(17.) Who never tired, at the sacrifice of battle, where the terribly wielded sword was the ladle, where the oblation of clarified butter was made with streaming blood, where the twanging of the bow-string was the exclamation *vâshaṭ*, (*and*) at which exasperated warriors marching in order were the priests, successful with his counsels (as with sacred hymns) sacrificed, like beasts, the adversaries in the fire of enmity, made to blaze up high by the wind of his unappeased anger.

(18.) Then that most excellent of rulers, whose vigour was aught but slight, begat the illustrious prince Harsha, who was almost like a tree of paradise, the flowers of whose widely expanding fame make the regions fragrant with the scent of their perfume even now.

(19.) In him (*were*) fortune and eloquence combined, statesmanship (*and*) heroism, vigour radiant with the quality of goodness and complete patience come to him by nature, contentment and a desire for victory, modesty and self-confidence. Endless as are his excellencies, what is it then that we shall praise of that meritorious store of marvel ?

(V. 20.) He who (*was*) afraid to offend against the law, anxious to worship the feet of (Vishṇu), the enemy of Madhu, unacquainted with wicked utterances, abashed when his own excellencies were being enumerated, void of calumnious speech, (*and*) mute by birth to utter untrue words,—what person then was he, that is thus praised as in every respect endowed by nature with famous qualities?

(21.) He, of beautiful body (*and*) unblunted intellect, with due rites married a suitable (*lady*) of equal caste, named Kañchhukâ, sprung from the Châhamâna tribe.

(22.) Arundhatî, priding herself to be her superior, was nevertheless unable to measure herself with her in devotion to her husband; and it was for this reason that she, although a good wife (*and*) intent to do the behests of her husband, extremely abashed as it were, became so utterly emaciated.

(23.) She bore to him that frontal ornament of princely families, the illustrious king Yaśovarmaṅ, who was a sword to (*cut down*) the Gauḍas as if they were pleasure-creepers, equalled the forces of the Khasas, (*and*) carried off the treasure of the Kośalas; before whom perished the Kaśmîrî warriors, who weakened the Mithilas, (*and*) was as it were a god of death to the Mâlavas; who brought distress on the shameful Chedis, who was to the Kurus what a storm is to trees, (*and*) a scorching fire to the Gûrjaras.

(24.) If (Karṇa), that munificent son of Râdhâ, and that true-speaking son of Pâṇḍu, and (Arjuṇa), that heroic son of Pṛithâ,—need we say it? if all those whose greatness is any way famous, who have passed away, were to be here again, they would, blushing at their own conduct, bend down their faces, were they to see him here now.

(25.) While *this* prince is protecting the distressed, the carrying of arms (*only*) tends to fatigue men; while *he* is granting desires, the trees of paradise (*only*) furnish beds of flowers for the amorous play of the Siddhas; the lord of riches has his mind bewildered at the growth of (*his*) real wealth, when *he* is dallying; while *his* face is a feast of the eyes, the moon causes delight (*only*) to groups of lotuses.

(26.) When the dust rose on the expeditions of his forces, the river of heaven had its current diverted midway by the embankments formed in it; the sun, having its lustre covered, was pleasant like a mirror; seeing the sky all over covered with clouds, the elephant of the lord of the gods became delighted, (*and*) the swans eagerly looked upwards, (*and*) a thousand eyes of averted enemies became closed.

(27.) Him, (*who remained*) calm at the head of battle, where a fire was spreading with the masses of flames issuing forth from the strokes of the big trunks, meeting in fight, of the mutually enraged elephants, (*which was*) terrible with the deep sounds of the bow-strings, (*and*) where the laughter of demons, intoxicated with the blood drunk by them, was made awful by their mad confused shouts,—him Fortune, frightened as it were, anxiously embraced.

(28.) Free from fear, he impetuously defeated in battle the Chedi king whose forces were countless, who had put down his lotus-foot on rows of diadems of famous princes, (*and*) who tried to protect himself by showers of arrows of enraged irresistible archers, standing on mighty infuriated elephants that were marching along like towering Añjana mountains.

(V. 29.) [This verse, of which a portion is more or less illegible in the original, appears to say that the wives of the enemies considered his face more beautiful even than the moon and the lotus].

(30.) At the conquest of the regions, his soldiers gradually managed to ascend the slopes of the snowy mountain, where plentiful flowers had been gathered by Umâ from every tree of paradise; where the troops of horses became unmanageable with fright at the gurgling sound of the torrents of the Ganges, (*and*) which were crowded with (*his*) mighty elephants, terrified at the roaring of lions suddenly awakened from their sleep.

(31.) [He easily conquered the Kâlañjara mountain, the dwelling-place of Śiva, which is so high that it impedes the progress of the sun at mid-day.]

(32.) By people who, since they began to handle the sword, have never ceased to observe the vow of heroism, by those who from childhood have never broken their plighted faith, by those who, till their hands began to ache, have bestowed ample wealth on suppliants, as well as by those who wish to have their desires fulfilled,—he is praised by (*all*) good men, enraptured at the tales of his high pre-eminence.

(33.) The people, among whom the notion of his being a human being had been banished by his manliness, certainly did absolve his fame from all blame for going to the sea, afraid as it was of incurring censure by coming in contact with other men, and of never obtaining rest if it were constantly to roam about.[68]

(34.) By (*having given birth to*) this steadfast (*prince*), Kañchhukâ alone in this world carried her head erect (*with pride*) at the birth of a son, just as Devakî did by (*giving birth to*) the enemy of Madhu.

(35.) Since the wives of the Siddhas sing his fame, the ornament of all faultless rulers, (*which is*) charming by reason of (*his*) heroism, generosity, wisdom, and a multitude of other spotless qualities,— to laud him, that sun in scattering the enemies, is like illumining the thousand-rayed (sun), when it has clearly manifested the three worlds.

(36.) In battle, the impetuous massive arms of that ocean of regal splendour, engaged in conquering the earth, did not cease to itch, even though the enemies,—their sight bewildered, when their minds were frightened by the loud fearful sound of the twanging of the string of his terrible large bow, crooked like the brow of the enraged god of death and emitting a shrill sound,—had clearly disappeared, nobody knew whither.

(37.) Whoever attempts to describe in words the expansion of the fame, pleasing like the autumnal moon, of the prince Lakshavarman, that foolish-minded person looks, because he is familiar with the light of a lamp, up to the lord of the day at mid-day.

(38.) This bright fame of his, which rivals the great splendour of the moon, proceeds to regions which (*even*) the sin-destroying Vâmana did not reach, when he rapidly crossed over the earth on the occasion of cheating the guileless-minded Bali, (*and*) which the sun (*even*) does not reach, because its rays are impeded by the hundreds of peaks of the Lokâloka mountains.

[68] According to Manu, III, 158, those who undertake voyages by sea, deserve censure and should be avoided.—I should have expected the particle इति to connect the two halves of the verse, and am inclined to read यस्येति पौरुष॰, instead of यस्यातिपौरुष॰.

(V. 39.) Steadfast (*and*) possessed of fierce ardour, the illustrious Lakshavarman in his conquests of the regions made, equal to Indra, the daughter of Kalinda and the offspring of Jahnu,[69] one after another, his pleasure-lakes, encamping the forces of his army on either banks unmolested by any adversaries, (*and rendering*) their waters muddy by the bathing of his furious mighty elephants.

(40.) In the halls of princes, where sages dwell, (*and*) where good people meet, in the village, in the assemblages of the lowly, among the rows of shops of merchants, (*and*) where streets cross, where wanderers talk together on the road, (*and*) in the huts of the dwellers of the forest,—everywhere everybody constantly from astonishment is loud only in praise of *his* excellencies.

(41.) His face being serene like the full-moon in autumn, the anger dwelling in his heart is manifested (*only*) by the lotus-faces, deprived of the decoration of red-lead, and by the round breasts, stripped of their pearl-strings, of the wives of his enemies.

(42.) *He* erected this charming splendid home of (Vishṇu), the enemy of the Daityas, which rivals the peaks of the mountain of snow; the golden pinnacles of which illumine the sky, (*and*) on which groups of lotuses are wafted to and fro by multitudes of banners on high poles; at the sight of which the inhabitants of heaven, met together on festivals, filled with increasing delight, are struck with wonder.

(43.) (*The image of*) Vaikuṇṭha (*which*) the ornament of princes, the illustrious king Yaśovarman, who crushed his enemies, has set up (*here*),—the lord of Bhoṭa obtained it from the Kailâsa, and from him Sâhi, the king of Kîra, received it as a token of friendship; from him afterwards Herambapâla obtained it for a force of elephants and horses, and (*Yaśovarman himself*) received it from Devapâla, the lord of horses (*Hayapati*), the son of (*Herambapâla*).

(44.) As the moon (*arose*) from the great ocean, so was born to him a son, causing joy to the people, the illustrious Dhaṅga, who by his arms has firmly established his upright rule over the earth, whose praise is sung by champions before whom the hosts of enemies are perishing in battle, (*and*) whose two feet are constantly worshipped with garlands, fallen down from the crowns of princes who bow down (*before him*);

(45.) who rules the earth, playfully acquired by the action of his long and strong arms, as far as Kâlañjara and as far as Bhâsvat, situated (?) on the banks of the river of Mâlava; from here to the banks of the river Kâlindî, and from here also to the frontiers of the Chedi country, and even as far as that mountain called Gopa (Gopâdri) which is the unique abode of marvel;

(46.) who, a source of munificence, bravery, discernment, of arts and dalliance, of intelligence, majesty and might, accomplishing his purposes, by means of such conduct, all at once created in the minds of well-disposed people the belief that the Kali-age had, out of season, come to an end.

(47.) The poet Mâdhava, whose father is Dedda, learned in grammar, has composed this eulogy, he whose spotless fame as a poet wise men, filled with rapture, celebrate in tales.

[69] *i.e.*, the Yamunâ and the Ganges.

(V. 48.) The eulogy has been eagerly written in pleasing letters by the son of Jayaguṇa (?), the writer of legal documents, Jaddha, the Gauḍa, who knows the Sanskṛit language.

(49.) May the ruler of the land protect the earth! May the law of the three Vedas prosper! May cows and the twice-born rejoice! May the people obtain happiness!

In ten hundred years increased by eleven; the year 1011.

Engraved (*was*) this (*eulogy*) by the artizan . . . . . .

While the illustrious Vinâyaka(?)pâladeva is protecting the earth, the earth is not taken possession of by the enemies, who have been annihilated.

Adoration to the holy Vâsudeva! Adoration to the Sun!

III.

INSCRIPTION FROM A JAINA TEMPLE OF THE YEAR 1011.

This inscription[1] is carved on the left door-jamb of the temple of Jinanâtha, at Khajurâho. It consists of 11 lines. The writing covers a space of about 8¾″ broad by 8¼″ high, and is well preserved. The size of the letters is about ½″. The characters are Nâgarî; in my opinion, not earlier than the thirteenth century. The language is Sanskṛit, and the inscription is partly in verse and partly in prose. The verses offend against the metre, and the grammar is faulty; as regards orthography, the dental sibilant is throughout used for the palatal sibilant, and *sh* is employed instead of *kh* in *vaisâsha*, for *vaiśâkha*, line 10.

The inscription records a number of gifts made (probably in favour of the temple where the inscription is) by one Pâhilla, whose name is spelt Pâhila, and who is described as held in honour by king Dhaṅga (or, possibly, Dhâṅga); and it is dated, in line 1, in the year 1011, and, in lines 10 and 11, on the 7th of the bright half of Vaiśâkha, on Somadina or Monday. Regarding the figures for the year (1011), it must be stated that the artizan, in the place of the cypher, first engraved the figure 1, which he subsequently altered to 0; but the four figures actually are 1011, and cannot possibly be read in any other way. The inscription, then, is dated in the same year as the inscription of Yaśovarman (No. II, above), and it apparently mentions the same prince Dhaṅga, who is spoken of in that inscription as the ruling prince. Moreover, whatever may have been said to the contrary, the date undoubtedly works out satisfactorily. For, taking the figures 1011 to denote the southern Vikrama year 1011, expired, the corresponding day is April 2, A.D. 955, which *was* a Monday, as required.[2] On the other hand, the characters in which the inscription is engraved are far more modern than those of the inscription of Yaśovarman; and taking the date to be correct, and the references in both inscriptions to be to the same Dhaṅga (the only prince of that name known to us), we must of necessity assume that the inscription, as we now have it, has, similarly to the inscription of

[1] See Cunningham's *Archæol. Surv. of Ind.* vol. II, p. 433, and vol. XXI, p. 67. The inscription has been edited by Dr. Râjendralâl Mitra in the *Jour. As. Soc. Beng.* vol. XXXII, p. 279, and a photo-lithograph of it was published by Sir A. Cunningham in *Archæol. Survey of India*, vol. XXI, plate xvi, J. I now re-edit it from an impression prepared by Dr. Burgess.

[2] The corresponding date for the northern Vikrama year 1011, current, would be Saturday, April 23, A.D. 953; and for the northern Vikrama year 1011, expired, or southern Vikrama year 1011, current, Wednesday, April 12, A.D. 954.

Dhaṅgadeva of the year 1059 (No. IV, below), been re-engraved from a more ancient copy.[3]

TEXT.[4]

1. श्रीं[5] [॥×] संवत् १०११ समये ॥[6] निजकुलधवलीयं दि-
2. व्यमूर्त्ति स्वसी(शी)ल स(श)मदमगुणयुक्त सर्व्व-
3. सत्वा(त्त्वा)नुकंपी [।×] स्वजनजनिततोषी धांगराजेन[7]
4. मान्य प्रणमति जिननाथोयं भव्यपाहिल[8]-
5. नामा ।(॥) १ ॥ पाहिलवाटिका १ चंद्रवाटिका २
6. लघुचंद्रवाटिका ३ सं(शं)करवाटिका ४ पंचाइ-
7. तलवाटिका ५-आम्रवाटिका ६ ध(धं?)गवाडी ७ [॥×]
8. [9]पाहिलवंसे(शे) तु क्षये क्षीणे अपरवंसो(शो) यः कोपि
9. तिष्ठति [।×] तस्य दासस्य दासोयं मम दतिस्तु[10] पाल-
10. येत् ॥ महाराजगुरुस्री(श्री)वासवचंद्र[ः ॥×] वैसा(शा)ष(ख)
11. सुदि ७ सोमदिने ॥

TRANSLATION.

Om!

In the year 1011.

(Line 1.) He who bears the auspicious name Pâhilla, renders illustrious[11] his family, possesses a divine body (*and*) a good disposition, is endowed with the qualities of tranquillity and self-control, (*and*) takes compassion on all beings, is pleased by good people (*and*) held in honour by king Dhaṅga, he bows down here to the lord of the Jinas.

(5.) 1, the Pâhilla garden; 2, the Chandra garden; 3, the small Chandra garden; 4, the Śaṁkara garden; 5, the Pañchâitala[12] garden; 6, the mango garden; 7, the Dhaṅga garden-ground; (*these are my gifts*).

(8.) Whatever family there is here, when the family of Pâhilla is no more, I am the servant of its servant,—may it guard my gifts!

The Mahârâja-guru (*or high-priest, is*) the illustrious Vâsavachandra.

On the 7th day of the light half of (*the month*) Vaiśâkha, on a Monday.

[3] This, too, appears formerly to have been the opinion of Sir A. Cunningham; see *Jour. Beng. As. Soc.* vol. XXXII, p. 274. In *Archæol. Survey of India*, vol. XXI, p. 67, the same scholar has taken the true date to be "Saṁvat 1111, or A.D. 1054, in which year *Vaiśâkha su.di* 7 did fall on Monday, the 18th April." In reality, however, *Vaiśâkha su.di* 7, in A.D. 1054, fell on Sunday, April 17.

[4] From the impression taken by Dr. Burgess.

[5] Expressed by a symbol.

[6] Metre, Mâlinî; but the second half offends against the metre. I propose to read the whole verse thus: निजकुलधवलीयं दिव्यमूर्त्तिः सुशीलः शमदमगुणयुक्तः सर्वसत्त्वानुकम्पी । सुजनजनिततोषी धङ्गराजेन मान्यः प्रणमति-जिननाथं भव्यपाहिल्लनामा ॥

[7] The *akshara* धां looks as if it had been altered to धं.

[8] The metre requires पाहिल्ल, and so the name is written in the inscription No. VIII, below.

[9] Metre, Śloka (Anushṭubh); but the first half offends against the metre, and does not admit of a proper construction. I would suggest reading पाहिल्लवंशे तु क्षीणे वंशो यः कोपि तिष्ठति.

[10] Originally दंतिस्तु; read दत्तीस्तु.

[11] The word धवल 'white' is used in the sense of 'rendering white' (or bright, or famous).

[12] I do not understand this word.

IV.

STONE INSCRIPTION OF DHANGADEVA OF THE YEAR 1059; RENEWED BY JAYAVARMADEVA IN THE YEAR 1173.

The stone which bears this inscription was discovered in February 1838 by Captain T. S. Burt, of the Bengal Engineers, at a temple of Khajurâho, and it is now built into the wall on the right side of the entrance of the temple of Viśvanâtha, at the same place.[1] I am now able to publish an improved version of the text, from two excellent impressions taken by Dr. Burgess.

The inscription consists of 34 lines. The writing covers a space of about 5′ 2″ broad by 2′ 10″ high, and, except that a crack, which runs through the stone from top to bottom, has rendered one or two *aksharas* illegible, it is well preserved throughout. The size of the letters is from ¾″ to 1″. The characters are Nâgarî; they are not formed very carefully, and it is therefore occasionally difficult to distinguish between the signs for *dha* and *va*, those for *ta*, *na* and *la*, those for *cha* and *ra*, those for *ya* and *sa*, and those for *rgga* and *rmma*. The language is Sanskṛit, and, excepting the introductory blessing, and the two dates in lines 32-33 and at the end of line 34, the inscription is in verse. From a grammatical point of view, I need only state that in line 34 we find the wrong form *prollikhat*, for *prodalikhat*. As regards orthography, *b* is throughout denoted by the sign for *v*; the dental sibilant is 43 times put for the palatal sibilant (*e.g.*, in *sikhari*, line 1, *sukla* and *śisutve*, line 3, *vaṁsa*, lines 7, 21, 27 and 30, &c.) and the palatal sibilant 12 times for the dental sibilant (*e.g.*, in *praśaṁśâ*, line 8, *śaṁkochitâḥ*, line 9, *śrajaḥ*, line 10, &c.); for *jjv* we have *jv* in *ujvala*, lines 5, 10, 15, 24, and 31, and for the lingual or palatal nasal the dental nasal in *hiranmayaṁ*, line 4, *kshunna*, line 20, *svachchhan=cha*, line 16, and in *dhyâyan=japan jâhnavî-*, line 29. Besides, the sign for *visarga* has been wrongly omitted in *varṇṇa svarṇṇa-*, line 15; and the rules of euphony have been neglected in *niḥkriyâya*, line 1, and *vahiḥkṛita*, line 14, and in *ripoḥ chchhettâ*, line 22.

The inscription may be divided into two parts, the first of which ends with the words *prasastiḥ siddhâ* in line 33, while the second part comprises the remaining portion, to the end. This concluding portion merely records that the (preceding part of the) inscription (which may be supposed to have become damaged or illegible) was caused to be (re-)written in clear letters by the illustrious prince Jayavarmadeva, and that, as we now actually have it on the stone, the inscription was written by the Kâyastha Jayapâla, of the Gauḍa country; and the date of this renewal of the inscription is (in line 34) stated to be "the year 1173, the 3rd day of the bright half of (the month) Vaiśâkha, on Śukra or Friday," a date on which I shall have to comment below.

[1] This inscription was first edited, most carelessly, from impressions taken by Captain Burt, and with an English translation by Mr. J. C. C. Sutherland, in the *Jour. Beng. As. Soc.* vol. VIII, pp. 159-184 (Conf. also Lassen, *Indische Alterthumskunde*, vol. III, pp. 782-787). Subsequently, the text of the inscription has been re-edited by myself, in the *Nachrichten d. Königl. Ges. d. Wissenschaften zu Göttingen*, 1886, pp. 441-462, from an indifferent rubbing made by or for Sir A. Cunningham, and handed over to me by Mr. Fleet; and a small photolithograph of it was published by Sir A. Cunningham, in the *Archæol. Survey of India*, vol. XXI, plate xviii. In his plate it is wrongly described as the 'Inscription of Gaṇḍa Deva.' The name Gaṇḍa occurs nowhere in this inscription. In 1887, Mr. Fleet made over to me several very fair rubbings of the inscription, which would have enabled me to correct some of the readings in my previous edition of the text.

The contents of the first part of the inscription (or of the original inscription which was renewed under Jayavarmadeva) may be shortly stated to be as follows:—

After the introductory blessing "Oṁ, adoration to Śiva," the poet praises Śiva (Rudra, Digambara, Śûladhara, Maheśvara), Bhâratî, the goddess of eloquence, and Gaṇeśa, and expresses his devotion to other great poets (verses 1-6). Verse 7 describes how the mundane egg came into existence. From the two halves of it Brahman made heaven and earth, while from his own mind he created Marîchi and other sages (v. 8). The most distinguished among these was Atri, from whose eye sprang the moon, and whose son was the sage Chandrâtreya, the progenitor of the distinguished race called after him, which will rule the earth as long as the moon lasts (vv. 9-12). After having expressed his admiration of the former great kings of the Chandrâtreya family (v. 13), the poet goes on to relate how in the course of time there came in this race a prince named Nannuka (v. 14), whose prowess reminded the gods of Arjuna (v. 15). He had a son, Vâkpati (v. 16), who by his wisdom and valour excelled the mythical kings Pṛithu and Kakutstha (v. 17). His son was Vijaya (v. 18), whose fame was sung by semi-divine beings (v. 19), and who, after having subdued the neighbouring countries, like Râma, on his warlike expeditions reached even the southernmost point of India (v. 20). He had a son, Râhila (v. 21), who favoured his friends and punished his enemies (vv. 22-23), and whose son, again, was Harsha (v. 24), a king who protected the whole earth and subdued his adversaries (vv. 25-28). Harsha's wife Kañchhukâ (vv. 29-30) bore to him a son, named Yaśovarmadeva (v. 31), who, pious and munificent (vv. 32-33), reduced other kings to the state of dependency (v. 34), filled the whole earth with his renown and with the fame of his excellencies (vv. 35-36), and firmly established his rule (v. 37). He caused a large tank to be dug (v. 38), and erected a magnificent temple for (Vishṇu) Vaikuṇṭha, which, to judge from the wording of verse 39, was near the temple at which the present inscription was put up, and which clearly is the temple the erection of which is recorded in the inscription of Yaśovarman himself (No. II, above). Yaśovarman's wife, Puppâ (vv. 40-41), bore to him a son, Dhaṅga (v. 42), who is compared with Vishṇu-Kṛishṇa (vv. 43-44). He was so powerful that the rulers of Kośala, Kratha, Siṁhala (Ceylon), and Kuntala humbly listened to his commands (v. 45), and so successful in his wars that the wives of the kings of Kâñchî, Andhra, Râḍhâ and Aṅga lingered in his prisons (v. 46). In short, Dhaṅga's fame spread to the furthermost borders of the inhabited globe, and even beyond (v. 47).

I may state here at once that the list of princes of the Chandrâtreya (or Chandella) family, contained in the preceding, closely agrees with the list known to us from the inscription of Yaśovarman, the only differences being, that the present inscription calls Vijayaśakti simply Vijaya and omits his elder brother Jayaśakti, and that it tells us the name of Yaśovarman's queen. A comparison of the two inscriptions clearly shows that the author of the present inscription had the inscription of Yaśovarman before him; and, desirous of making the prince Dhaṅga, with whom he is more particularly concerned, appear even more illustrious than Yaśovarman, he does not hesitate to cover the former with the most fulsome praise which, from an historical point of view, is of no value whatever.

The proper object of the inscription is, to record that Dhaṅga erected a magnificent temple for the god Śambhu (Śiva), with two *liṅgas*, one of emerald and the other

of stone (vv. 48-51). He also distributed great quantities of gold (v. 52), and established, in connection with the temple, dwellings for pious Brâhmans to whom donations were made of land, grain, money, and cows (vv. 53-54).

The inscription was put up after the death of Dhaṅga; for verse 55 relates that, when Dhaṅga had ruled the whole earth over which he alone held sway, and had lived rather more than a hundred years, he abandoned the body in the waters of the Ganges and the Yamunâ and entered into beatitude, closing the eyes, fixing his thoughts on Rudra and muttering holy prayers.

This eulogy of the prince was completed, when the illustrious priest of the royal household Yaśodhara was directing the administration of justice (v. 56). It was composed by the poet Râma, the son of Balabhadra, and grandson of the poet Nandana who was of the Sâvara (or Śâbara) family and a resident of Tarkârikâ (vv. 57-58) written by the Kâyastha Yaśaḥpâla (v. 59), and engraved by Siṁha (v. 62). The temple erected by Dhaṅga for (Śiva) Pramathanâtha was built by the architect Chhichchha (v. 60). May it last for ever! (v. 61)

Yaśodhara, who is mentioned in the preceding paragraph, is almost certainly the *Bhaṭṭa* Yaśodhara, who figures as donee in the Bengal Asiatic Society's copper-plate grant of Dhaṅgadeva,[2] of the (Vikrama) year 1055; and the same grant also mentions the place Tarkârikâ.

The original inscription, in lines 32-33, ends with the words: "The year 1059 (which as a year of the Vikrama era, corresponds to A.D. 1001-2); at the glorious Kharjûravâhaka, in the realm of the illustrious king Dhaṅgadeva; the eulogy of the glorious divine Marakateśvara (*i.e.*, the emerald-lord, either Śiva whose emerald *liṅga* has been mentioned before, or the temple dedicated to him) is completed." The date shows that Dhaṅga died between the Vikrama years 1055, the date of the Bengal Asiatic Society's copper-plate grant mentioned above, and 1059. Kharjûravâhaka clearly is the older name of Khajurâho, where the inscription has been found, and where it is still. It is strange that the inscription should contain no allusion whatever to the successor of Dhaṅgadeva.

The date of the renewal of the document, with which the inscription now ends does not work out altogether satisfactorily. As mentioned above, the data for calculation are: the (Vikrama) year 1173, the 3rd day of the bright half of Vaiśâkha, Śukra or Friday. Vaiśâkha śu-di 3 of the northern Vikrama year (beginning with the month Chaitra) 1173, *current*, corresponds to March 30, A.D. 1115, which was a *Tuesday*; and the same day of the northern Vikrama year 1173, *expired*, or the southern Vikrama year (beginning with the month Kârttika) 1173, *current*, corresponds to April 17, A.D. 1116, which was a *Monday*. In the southern Vikrama year 1173, *expired*, the third *tithi* of the bright half of Vaiśâkha, calculated by Prof. Jacobi's Tables, began 2 h. 16 m. after mean sunrise of Friday, April 6, A.D. 1117, and ended 2 h. 29 m. after mean sunrise of Saturday, April 7. I entertain little doubt that Friday, April 6, A.D. 1117, is really the day intended by the inscription, although according to the civil reckoning that day was the 2nd of the bright half of Vaiśâkha, but, in the absence of additional details regarding the date, I am unable to speak more positively in this matter.

[2] Edited by me in the *Indian Antiquary*, vol. XVI, p. 201.

TEXT.[1]

L. 1. ओं नमः शिवाय ॥

विष्टपविकटवटानामजायमानाय वीजभूताय। रुद्राय नमः पालनविलयकृते निःक्रियायापि [2]॥[3]—[1].

तूर्णं घूर्णंति यत्र गोत्रसि(शि)खरिव्यूहः समूहः पत -

त्यत्यावर्त्तितमूर्त्तिरार्त्तविरुतं कुर्व्वन्ककुप्कुम्भिनाम् ।

सप्तांभोध्यवधिप्रधूतवसुधाव(ब)न्धः कव(ब)[न्धो]कृत -

स्त्र -

2. [र्गा]द्रिः[4] क्षयकांडतांडवविधिः शैवः शिवायास्तु वः ॥[5]—[2].

कस्त्वं द्वारि दिगंव(ब)रः क्षपणकः कस्मादकस्मादहो

वा(बा)ले शूलधरो धिगायुधविधिं व(ब)र्हास्त्वदर्हो ननु ।

मां जानीहि महेश्वरं स्फुटमिदं वस्त्वेप्यभावादिति

प्रेयस्या परिहासतो विहसितं शंभोः शुभायास्तु वः ॥ —[3].

पशुपतिवदनच्छद्मनि कृतवसतिः पद्मसद्मनि स -

3. दा या । जयति विलक्षणरूपा सु(शु)क्लाभा भारती भ्रमरी ॥[6] —[4].

गिरिशशिरसि यच्छन्हस्तमिन्दोः कलायां मुहुरमलमृणालीग्रासगृध्नुः शिसु(शु)त्वे ।

जयति विधुतमूर्द्धोन्नाललीलांवु(बु)जेन स्मितकुपितमृडानीताडितो नागवक्त्रः ॥[7]—[5].

निजोपज्ञप्रज्ञाप्रसरपरिविस्फारमुकुरे पदार्थानां सार्थः प्रतिफलति

4. येषामवितथः ।

गिरां ग्रामो येषामधरमधिशेते स्वयमयं नमस्तेभ्यः सद्मस्थिलकितजगद्भ्रः किमपरम् ॥[8]—[6].

कल्पादौ किल केवलं खमखिलं ध्वांतावनद्धं ध्रुवं

शून्यं वीक्ष्य सिसृक्षतो जगदभूद्भ्र[द्रा]दमुद्रोनिलः ।

तत्राभूदनलोनलाज्जलमभूद्वीजादमोघाज्जले

ज्वालामालि हिरन्म(ण्म)यं महदभूदंडं विभोर्व्र(ब्र)ह्मणः ॥[9]—[7].

तदंडभांडखंडाभ्यां

5. द्यां भुवं विदधे धिया ।

व्र(ब्र)ह्मा व्र(ब्र)ह्मनिधीन् पुत्रान् मरीच्यादि[त्र]मुखान्मुनीन् ॥[10]—[8].

मध्ये तेषां प्रहततमसां मानसानां मुनीनां श्रीमानत्रिः प्रथितमहिमा नेत्रपात्रे प्रसूतम् ।

यस्य ज्योतिःपटलजटिलं मंडलं वन्द्यमिन्दोश्चंद्रात्रेयः समजनि मुनिस्तस्य पुत्रः पवित्रः ॥[11]—[9].

दूरापास्तसमस्तसंशयविपर्यासप्रकामोज्ज्व(ज्ज्व)ल -

ज्ञानालोकविलो -

[1] From impressions taken by Dr. Burgess.
[2] Read निष्क्रि°.
[3] Metre, Âryâ.
[4] The *akshara* र्गा, in the original, looks like र्मा.
[5] Metre, Śârdûlavikrîḍita ; and of the next verse. Metre, Âryâ.
[7] Metre, Mâlinî.
[8] Metre, Śikhariṇî. This verse has been omitted in *Jour. As. Soc. Beng.* vol. VIII, p. 168.
[9] Metre, Śârdûlavikrîḍita.
[10] Metre, Śloka (Anushṭubh).
[11] Metre, Mandâkrântâ.

6. कितारिखिलजगत्सर्गापवर्गस्थितेः । -
सर्व्वज्ञप्रतिमस्य त[स्य] कृतिनः कारुण्यपुण्यात्मनः ।[12]
पारं गंतुमनन्तदीपमहसः को वा महिम्नां क्षमः ॥ [13]—[10].
नीरंध्रो निर[घो][14]निसर्गसरलः सारो[त्त]राभ्यन्तरो निर्ग्रंथिः पृथुलाग्रभागसुभगः पर्व्वस्वखर्व्वस्थितिः।
श्रामलं फलितोप्यसेवितविपत्क्रूरारिदावाग्निना न म्लानिं गमितस्ततः समभवद्दंशीयम -
7. त्यद्भुतः ॥ —[11].
श्राचंद्रं चंद्रात्रेयवंस(श)जाः क्षितिभुजः क्षितिम् । भोक्ष्यन्त्यक्षतदोर्द्दंडचंडिमानोत्रितेजसा ॥ [15]—[12].
ये पूर्व्वेव पवित्रितक्षितितलाः सत्कर्म्मस[र्गे][16]प्रियाः ।
प्राणप्रार्थनयाप्यखिन्नमनसः[17] पर्याप्तसत्यव्रताः ।
निःसिंदूरितदुर्व्विनीतव(ब)लवन्सा(त्सा)मन्तसीमन्तिनी -
सीमान्ताः[18] पृथिवीभुजो विजयिनस्तेभ्योखिलेभ्यो नमः ॥ [19]—[13].
8. कालेनेह महावंशे प्रशंशा(सा)प्रांशुरंशुमान् । मुक्तामणिरिव श्रीमान्नन्नुकीभून्महीपतिः ॥ [20]—[14].
तेन विक्रमधनेन धन्विना क्रामता युधि वधाय विद्विषाम् ।
धुन्वता धनुरधिज्यमर्ज्जुनं स्मारिता दिवि विमानगामिनः ॥ [21]—[15].
तस्मादुदारकीर्त्तेरजनि जनानंदसुंदरः श्रीमान् ।
तनयो विनयनिधानं वाक्पतिरिव वाक्पतिः क्षितिपः ॥ [22]—[16].
विद्यावदा -
9. तद्धृदयेन हृदि प्रजानामातंकशंकुमकलंकितविक्रमेण ।
तेनापनीय नयनिर्म्मललोचनेन शं(सं)कोचिताः पृथुककुस्थ(त्स्थ)कथार्थकथाः ॥ [23]—[17].
तस्य क्ष्मातिलकस्य लोकतिलकः पृथ्वीपतेर्भूपतिः
स श्रीमान्विजयो जयाय जगतां जज्ञे कृतज्ञः सुतः ।
यस्योदात्तमतेः प्रसूतिसमये धात्रां
10. महिम्नां निधेः
सानंदं सुरसुंदरीभिरवनी क्षिप्ताः सलाजाः श्र(स्र)जः ॥ [24]—[18].
किन्नरीभिरधिकंधरं सखीराकलय्य भुजयास्य भूभुजः ।
काकलीकलमगीयत स्फुरत्प्रीथमुत्पुलकमुज्व(ज्ज्व)लं यशः ॥ [25]—[19].
विनयनतसुमित्रापत्यसंवाहितांघ्रिः प्रवरहरिचमूभिः क्रान्तपर्यन्तभूमिः ।
सुहृदुपकृति -

[12] This sign of punctuation is superfluous.
[13] Metre, Śârdûlavikrîḍita; and of the next verse.
[14] I am doubtful about this *akshara;* in the original, it looks like वा or ना
[15] Metre, Śloka (Anushṭubh). The editor in *Jour. As. Soc. Beng.* vol. VIII, gives only part of this verse, and adds the note (p. 177): 'The rest of this śloka is wanting.'
[16] This *akshara* again, in the original, is rather र्म्मे than र्गे.
[17] The *akshara* न had originally been omitted, and is engraved below the line.
[18] Read ०सीमन्ताः, and compare, *e.g.*, *Vâsavadattâ*, p. 127 and p. 247.
[19] Metre, Śârdûlavikrîḍita.
[20] Metre, Śloka (Anushṭubh).
[21] Metre, Rathoddhatâ.
[22] Metre, Âryâ.
[23] Metre, Vasantatilakâ.
[24] Metre, Śârdûlavikrîḍita.
[25] Metre, Rathoddhatâ.

11. दक्षो दक्षिणाशां जिगीषुः पुनरधित पयोधेर्व(र्ब)न्धवैधुयमर्यः[26] ॥[27]—[20].

तस्मान्नृपतिसमुद्रादुदपादि नरेंद्रचंद्रमाः सूनुः ।

स श्रीराहिलनामा विहततमा[28] वंदिता[भ्यु]दयः ॥[29] —[21].

प्रसन्ने तत्र भूपाले प्रसरच्चित्रभानवः । ना[थ]वन्तोर्थिनां वा[सा[30]]: सरोषे द्विषदालयाः ॥ [31]—[22].

कोशपानमसिधा(वा)रयोषि -

12. तां नाभिभूतजनरत्नसंपदां ।

पक्षपातमिषुदुष्टभूभृतः प्रापुरस्य न सुहृत्सभासदः ॥ [32]—[23].

तस्मात्तीव्रप्रतापज्वलनकवलितोत्तालभूपालतूला -

[न्मू]लाच्छीलद्रुमाणामनणुगुणगणालंकृतेः कीर्त्तिभर्त्तुः ।

स श्रीहर्षोरिहर्षज्वरहरणमणिः क्षीणनिःशेषदोषः

सन्तोषाय प्रजानामज -

13. नि निजभुजाश्रान्तविभ्रान्तकीर्त्तिः ॥ [33]—[24].

यं दृष्ट्वैव कृपाणपाणिमकृतव्यापारभा[रं] युधि

क्रोधाक्रान्तविलोचनौ(नो)त्पलदलभ्रूभंगभीमाननम् ।

उत्साहो हृदयाद्धनुः करतला[द्ग]वो[34] मुखात्कीर्त्तयो

दिग्भ्यः साध्वसवेपमानवपुषां नष्टाः परेषां क्रमात् ॥ [35]—[25].

तेनाच्युतेन भीमेन व(ब)लेन कृतवर्म्म -

14. णा । समुद्रपरिखा पृथ्वी पुरी सू(शू)रेण रचिता ॥ [36] —[26].

अपक्षधात्रीधररक्षणक्षमः सदैव दोषाकरसंगभंगुरः ।

[37]वह्निःकृतक्रूरभुजंगसंगमस्तिरस्करोति स्म स तूर्णमर्णवम् ॥ [38]—[27].

दूरा[पा][39]स्तप्रवरतुरगैर्दूरमुक्तातपत्रैर्दूरायातैः सपदि शिरसा [शा]सनं धारयद्भिः ।

तस्य द्वारि द्विरदमदनिःस्यदपंकां[40]-

15. कितायां सेधा(वा)हेतोः प्रणतिपरमैराशि(सि)तं भूमिपालैः ॥ [41]—[28].

[26] 'Desirous of conquering the southern region, the lord again brought the ocean to the wretched state of captivity;' *i.e.* he built a bridge between the continent and Ceylon, as Râma had done before him. The adjectives of the preceding lines of course refer to the prince as well as to Râma. See my note 116 in *Indian Antiquary*, vol. XV, p. 42; and for the play on the word सुमित्र or सुमित्रा, *e.g.*, *Vâsavadattâ*, p. 30.

[27] Metre, Mâlinî.

[28] Originally विहिततमा, altered to विहततमा.

[29] Metre, Âryâ.

[30] The *akshara* in brackets, in the original is स; but there appears to be a mark above it, which may be intended to change it to सा. 'When this prince was pleased, the dwellings of supplicants, who in him had a supporter, were covered with bright splendour; but when he was angry, fire spread over the habitations of his enemies, who in him found their master.'

[31] Metre, Śloka (Anushṭubh).

[32] Metre, Rathoddhatâ.—'Swords were protected by scabbards, and courtezans drank from drinking cups, but he did not guard the treasure, consisting in jewels, of the people subdued by him; arrows lost their feathers, and wicked princes felt his partiality, but not his friends and counsellors.'

[33] Metre, Sragdharâ.

[34] The *akshara* द्ग is a mere guess; on the stone it is entirely gone.

[35] Metre, Śârdûlavikrîḍita.

[36] Metre, Śloka (Anushṭubh).

[37] Read वह्निकृत॰.

[38] Metre, Vaṁśastha.

[39] This *akshara*, पा, is almost entirely gone.

[40] Read ॰निस्यन्द॰.

[41] Metre, Mandâkrântâ.

हत्तोज्व(ज्ज्व)ला गुणाधारा महार्घा हृदयंगमा। हारावलीव तस्यासीत्कंकुकेति प्रियोत्तमा। (॥)[42]—[29].
वर्ण्ण[:×] स्वर्ण्णरुचिर्विलोचनयुगं नीलं सचंद्रोपलं[43]
पाणिः शो[ण][44]मणिद्युतिः सचरणो दन्तच्छदो विद्रुमः ।
सद्यःसु(शु)क्तिविमुक्तमौक्तिकतल -

16. स्वच्छ[न्च(च्च) चे]तो यतः
स्त्रीरत्नं भुवनैकभूषणमभूत्तेनैयमेका सती ॥[45]—[30].
तस्यास्तस्य स्मरणविहिताघौघविध्वंसनायाः सत्तीर्थायास्त्रिदशसरितः शान्तनोः पुण्यकीर्त्तेः ।
धर्म्माधारः पितरि सुतरां साधुरिद्धप्रभावो भीष्मो प(य)हत्समजनि सुतः श्रीयशोवर्म्मदेवः ॥[46]—[31].
तस्य विप्रचरणप्रणामजं

17. शैशवे शिरसिजश्रितं रजः ।
अप्यकालपलिताकृतिं दधत्संदधावधिककामनीयकं ॥[47]—[32].
एकस्मै याचमानाय द्विजाय पलदः शिविः । यावदर्थिजनं प्रादात्कोटिं कोटिमसौ नृपः ॥[48]—[33].
नंतुं भूमिलितालिकेन सदसि व्यस्तासवे(ने)नासितुं
गंतुं पत्रपुरःसरेण चरणैः स्थातुं च नोचैश्चि -

18. रम् ।
वक्तु जीव जयादिशेति नियमं कर्त्तुं विनीतात्मना
तस्मिन्राजति(नि) राजकेन जयिनि त्वासादिदं सि(शि)क्षितं ॥[49]—[34].
नित्यो(त्यो)दितेंदुभुजगाधिपधाम नित्यमानंदि कुंदकुसुमं गगनांगणं च ।
तेनाद्भुतं द्वयमिदं यशशा(सा) व्यधायि धा[त्री]तलं शि(सि)तसुधाधवलत्वचित्रम्[50] ॥[51]—[35].
संभवति

19. भुवि मनुष्यः सप्ताकूपारपारदृश्वापि । न पुनरिह तस्य नृपतेर्गुणसागरपारगः कश्चित् ॥[52]—[36].
गांधारीं भजता प्रहृष्टशकुनिस्वानप्रियां प्रेयसीं
भीष्मद्रोणवचांस्यकर्ण्णसुखदान्याकर्ण्य[53] संमूर्च्छता ।

[42] Metre, Śloka (Anushṭubh).

[43] Read सचंद्रोत्पलं—'her pair of eyes was a lotus illuminated by the moon.'

[44] This *akshara*, in the original, appears to be णि, altered to ण.

[45] Metre, Śârdûlavikrîḍita.

[46] Metre, Mandâkrântâ.—'The son of Śântanu was the illustrious and learned Bhîshma, who was born to him by the holy river-goddess, Gaṅgâ.'—Wilson, *Vishṇu Purâṇa*, vol. IV, p. 20.

[47] Metre, Rathoddhatâ.

[48] Metre, Śloka (Anushṭubh).—'Śivi gave to one *dvija* (*i.e.*, a bird), that asked him, a *pala* (*i.e.*, a portion of his own flesh); that prince gave to every supplicant *dvija* (*i.e.*, twice-born) ten millions of *palas* (*i.e.*, pieces of gold).'—See M. Williams, *Dictionary*, *s. v.* शिवि.

[49] Metre, Śârdûlavikrîḍita.

[50] The stone originally had ॰सुधाव(?)धवलत्वचित्रम्, but the *akshara* following upon सुधा has certainly been struck out, and the same appears to be the case with the two signs for *anusvâra*.—'Eternal is (the ocean), the home of the again and again rising moon and of the chief of serpents; pleasing is the (white) jasmine-flower and the court of heaven. *He* in a wonderful manner brought about both these things by his fame (which is imperishable and bright); the whole earth is bright with the whiteness of white mortar (filled as it is with *his* bright fame).'

[51] Metre, Vasantatilakâ.

[52] Metre, Âryâ.

[53] Originally ॰सुखादा॰, altered to ॰सुखदा॰.

[नी][54] धर्म्मप्रभवं विरोधितवता प्राप्यापि वंशक्षयं

[सं]प्राप्ता धृतराष्ट्रता [स]सुहृ -

20. दा विद्वेषिणेत्यद्भुतम् ॥[55]—[37].

कष्टात्षष्टिसहस्रसूनु[56]भिरसूनुत्सृज्य खातः कृत -

स्तत्पीतप्रमुखैः पुनस्त्रिभिरसावंभोभिरापूरितः ।

वृत्तान्तं सगरस्य सागरविधावाकर्ण्य तूर्णं सुधीः

स्वर्द्रावानधिकं व्यधत्त जलधेर्वै(वै)ल्वं तडागार्णवम् ॥ —[38].

तस्येदं सा(शा)रदेन्दुद्युति[ख][57]रसि(शि)खरक्षुन्न(ण्ण)नक्ष[त्र×][58]चक्रा -

क्षं[क्रं रक्ष]त्रसु -

21. ष्मादपथ(न)यति रथं सारथिः संप्रसप्तेः ।

यत्कुंभः सा(शा)तकुम्भस्तुहिनगिरिसि(शि)रस्तुम्बि(म्बि)वि(बि)म्बा(म्बा)र्कतर्कं

कुर्व्वन्नास्ते समस्तस्तुतमसुररिपोर्व्वेश्म(श्म) वैकुण्ठमूर्त्तेः ॥[59]—[39].

महावंस(श)समुत्पन्ना प्रसन्ना [धारि]तावनी । नर्म्मदेवाभवद्देवी पुष्पा[60] तस्य महीपतेः ॥[61]—[40].

सदानसूया विहितागसेप्यसावरुंधती

22. जीवितमप्युपासिता ।

व(ब)भौ मदान्धान्दमयन्त्यनिन्दिता मदालसाभून्न पुनः कथंचन ॥[62]—[41].

सा देवी नरदेवाद्देवाधिपतेः स(श)चीव सच्चरित्रं(तं) ।

तस्मादसूत पूतं जयंतमिव [धं][63]गमंगभुवम् ॥[64]—[42].

[54] This is a mere conjecture; the original has त or तं, altered to some *akshara* or other which is not clear in the impressions; the first *akshara*, सं, of the following line also is indistinct.—Dhṛitarâshṭra, the nephew of Bhîshma and father of the Kauravas, had for his wife Gândhârî, the sister of Śakuni; Yudhishṭhira, the eldest of the Pâṇḍavas, was the son of Dharma; Droṇa was the teacher of the Kauravas and Pâṇḍavas, and Karṇa an ally of the Kauravas. I therefore should translate the verse, in the first instance, as follows:—'Having for his beloved Gândhârî, who was fond of the voice of the joyful Śakuni,—stupefied when he heard the speeches, which gave no pleasure to his ear, of Bhîshma and Droṇa,—not hostile to the son of Dharma, even when he saw his own race destroyed by him,—(the prince) who was (both) a good friend (and) an enemy, came to be Dhṛitarâshṭra.' This wonder is explained when we take the last line to mean, that the prince, surrounded by good friends and free from enemies, firmly established his government; and then understand the preceding lines to say, that he had for his wife a Gândhâra princess (?) who was fond of the song of merry birds,—that he was stupefied when he heard the ominous cries of ravens, which did not please his ears,—and that he did not act contrary to law, even when the existence of his family was at stake.

[55] Metre, Śârdûlavikrîḍita; and of the next verse.

[56] Originally ०सूनि०, altered to ०सूनु०.—Compare Monier Williams, *Dictionary*, under सगर and भगीरथ.

[57] Originally खु, altered to ख.

[58] Perhaps this *akshara* is engraved below the line.

[59] Metre, Sragdharâ.—If the verse, as given above, is correct,—and I do not see how it could be read differently,—it is badly constructed, mainly, because in the second line we expect the relative यस्मात्, instead of the demonstrative अमुष्मात् The meaning of the verse I take to be: 'He erected this dwelling, praised by all, of Vaikuṇṭha, the enemy of the Asuras from which the charioteer of the sun, to save the wheels, turns away his chariot, because with its sharp sp[illegible] the autumnal moon, it pierces the Zodiac; and the golden dome of which always causes it to be taken f[illegible] with its orb the peaks of the mountain of snow.'—Compare verse 50, below.

[60] On the best of my impressions this word is quite distinct, and I take it to be the name of the q[illegible] verse is compared with the river Narmadâ. Compare *Amarakośa*, नर्मदा सोमोद्भवा.

[61] Metre, Śloka (Anushṭubh).

[62] Metre, Vaṃśastha.—Indirectly the princess is compared with Anasûyâ, Arundhatî, Damayantî, and [illegible]pare the similar verse 26, above.

[63] This *akshara*, in all the impressions, is rather धं than धं; but see below.

[64] Metre, Âryâ.

यशोदानन्द[भाक्च]क्रे पूतनामा रणक्रियां। जातो वृष्णिकुले कं स रिपोः च्छेत्ता[65] नरोत्तमः ॥[66]—[43].
तस्मा[त्स[67] -

23. सुत्थि?]तक्रोधावृसिंहान्नखलाविनः । हिरण्यकशिपुप्राणत्राणं चक्रे न केनचित् ॥ —[44].
देवालीकय कोशलेश्वरमितस्तूर्णं समाकर्ण्यता -
मादेशः क्रथनाथ सिंहलपते नत्वा व(ब)हिः स्थीयताम् ।
त्वं वि[ज्ञा]पय कुंतलेन्द्र वदने दत्त्वोत्तरीयांचलम् ।[68]
तस्यास्थानगतस्य[69]

24. वेत्रिभिरिति व्यक्तं समुक्तं वचः ॥[70]—[45].
का त्वं कांचीनृपतिवनिता का[71] त्वमंध्राधिपस्त्री का त्वं राढापरिवृढवधूः का त्वमंगेंद्रपत्नी [।×]
इत्यालापाः समरजयिनो यस्य वैरिप्रियाणां कारागारे सजलनयनेंदीवराणां व(ब)भूवुः ॥ [72]—[46].
का त्वं कस्य किमर्थमत्र भवती प्राप्ता शशांकोज्व(ज्ज्व)ला
सिद्धाः

25. कीर्त्तिरहं वु(बु)धैकसुहृदः श्रीधंगपृथ्वीपतेः ।
भ्रांत्वा विस्व(श्व)मशेषमागतवती स्फारीभवत्कौतुका
लोकालोकमहामहीध्रसि(शि)खरश्रेणिश्रियं वीक्षितुं ॥[73]—[47].
मरकतमयं तुंगं लिंगं यदर्चितमैश्वरं त्रिदशपतिना तस्माल्लब्धं(ब्धं) प्रसाद्य किरीटिना ।
तदवनितलं तेनानीतं युधिष्ठिरपूजितं जयति

26. जगति श्रीधंगेन प्रणम्य निवेसि(शि)तं ॥[74]—[48].
वेस्म(श्म)न्यस्म(श्म)मयस्तेन भूपालेन प्रतिष्ठितः। द्वितीयो द्योतते देवः क्लेशपास(श)हरो हरः॥[75]—[49].
तेनायं स(श)रदभ्रसु(शु)भ्रसि(शि)खरः श्रीधंगपृथ्वीभुजा
प्राशा(सा)दस्त्रिदशप्रभोर्भगवतः सं(शं)भोः समुत्तंभितः ।
यस्याभ्रंकषकालधौतकलसप्रान्तस्खलत्स्यं(त्स्यं)दनो
मेरोः सृं(शृं) -

27. गमतुंगमेव मनुते चित्रीयमाणोरुणः ॥[76]—[50].
भक्त्या भवस्य नूनं शिल्पिस(श)रीरेषु कृतसमावेशः ।

[65] Read रिपोश्छेत्ता.—'Worshipping Vishṇu (the joy of Yaśodâ), the pure-named one engaged in battle; born, an object of joy, in a fierce race, that destroyer of enemies was the best of men (Krishṇa),—who, worshipping Yaśodâ and Nanda, brought about the destruction of (the fiend) Pûtanâ, and who, born in the Vṛishṇi race, annihilated the enemy Kaṁsa.'—Compare, *e.g.*, *Vâsavadattâ*, p. 12 and p. 150.

[66] Metre, Śloka (Anushṭubh); and of the next verse.

[67] About the *aksharas* in these brackets I am very doubtful. In the impressions, the first of them looks somewhat like त्सा, *i.e.*, त्सी, the second like न, and the third like वि; but the third *akshara* appears certainly to have been altered, and probably also the first. हिरण्यकशिपु also means 'gold and food and clothing;' compare, *e.g.*, *Vâsavadattâ*, p. 11, and *Damayantî-kathâ*, p. 22.

[68] Read ०चलं.

[69] Originally तस्य स्था०.

[70] Metre, Śârdûlavikrîḍita.

[71] Originally क.

[72] Metre, Mandâkrântâ.

[73] Metre, Śârdûlavikrîḍita.

[74] Metre, Hariṇî.

[75] Metre, Śloka (Anushṭubh). प्रतिष्ठित is here, as elsewhere, used in the sense of प्रतिष्ठापित.

[76] Metre, Śârdûlavikrîḍita. Compare verse 39, above.

स्वयमेव विश्वकर्म्मा तोरणरचनामिमां चक्रे ॥[77]—[51].
जयति विकटो [व][78] टोयं हाटककोटीरनेन तुलयित्वा ।
अतुलेन तुलापुरुषाः स(श)तसो(शो) विश्राणितास्तेन ॥ —[52].
षट्कर्म्मा[भि]रता[79] रताः परहिते संसु(शु)द्धवंस(श)द्दया-
28. : प्रारब्धा(ब्धा)ध्वरधूमधूम्रवपुषोप्येकान्ततो निर्म्मलाः ।
तेनैते धनधान्यधेनुवसुधादानेन संमानिताः
सौधेषु स्फटिकाद्रिकूटविकटेष्वारोपिता ब्रा(ब्रा)ह्मणाः ॥[80]—[53].
ब्र(ब्र)ह्मसु ब्र(ब्र)ह्मकल्पेषु येष्वेकत्र निवासिषु । दक्षिणेन तुषाराद्रिं कल्पग्रामोपरोभवत् ॥[81]—[54].
रचित्वा क्षितिमंवु(बु)रासि(शि)रस(श)नामेतामनन्यायतिं
29. जीवित्वा स(श)रदां स(श)तं समधिकं श्रीधंगपृथ्वीपतिः ।
रुद्रं मुद्रितलोचनः स हृदये ध्यायन्ज(ज्ज)पन्[82] जाह्नवी -
कालिंद्योः सलिले कलेवरपरित्यागादगान्निर्वृतिं ॥[83]—[55].
धर्म्माधिकारमनुसा(शा)सति सा(शा)स्वतोत्र मित्रे सतां स्फुरितधामनि धर्म्मवु(बु)[द्धौ] ।
श्रीमद्यशोधरपुरोधसि वेधसोव सिद्धिं जगाम जगतीपतिकीर्त्तिरेषा ॥[84]—[56].
तार्क्कारिकः प्र -
30. वरसावरवंस(श)जन्मा श्रीनंदनः कविरभूत्कविचक्रवर्त्ती ।
तस्यात्मजः समजनि श्रुतपारदृश्वा श्रीमांस्तपोधिकव(ब)लो व(ब)लभद्रनामा ॥ —[57].
सूनुः सूनृतगोर्गिरींद्रमहिमा भ[द्रस्य] तस्याभवद्भूपालैर्भुवि पूजितांङ्घ्रिरनघः साहित्यरत्नाकरः ।
श्रीरामो रमणीयशू(सू)क्तिरचनाचातुर्यधुर्यः कृती तेनेयं विहिता प्रशस्तिर[चना]
31. भ[क्त्या]लये शलिनः ॥[85]—[58].
न संकीर्णा वर्णाः क्वचिदिह न सापत्न्यकलुषाः स्थिताः कायस्थेन प्रथितकुलशीलोज्व(ज्ज्व)लधिया ।
यशःपालेनायं विदितपदविद्येन लिखितः प्रशस्तेर्विन्याश(स)ः कृतयुगसमाचारश(स)दृशः ॥[86]— [59].
विज्ञानविश्वकर्त्ता धर्म्माधारेण सूत्रधारेण ।
च्छि(छि)च्छा[भि]धेन विदधे प्राशा(सा)दः[87] प्रमथनाथस्य ॥[88]—[60].
यावत्पृथ्वी स -
32. पृथ्वीधरनगरनगा दत्तमुद्रा समुद्रै -
र्यावद्भ्राजिष्णुरुष्णद्युतिरयममृतस्यंदनः शीतरश्मि(श्मि)ः ।

[77] Metre, Âryâ; and of the next verse.

[78] In the original, this *akshara* looks more like ध.

[79] Originally ०रताः रताः.

[80] Metre, Śârdûlavikrîḍita. The six occupations of Brâhmans are अध्ययन, अध्यापन, यजन, याजन, दान and प्रतिग्रह, *i.e.* study, teaching, offering sacrifices, conducting them for others, giving and accepting gifts. The palaces, high like the peaks of the Kailâsa, which the king erected for certain holy Brâhmans, are the same buildings which elsewhere are called *brahmapurî;* see *Indian Antiquary*, vol. XV, p. 44, note 130.

[81] Metre, Śloka (Anushṭubh).—North of the Himâlaya is the country of eternal beatitude; *here* the Brâhmans selected by the king had found *south* of the Himâlaya a place where all their wishes were fulfilled.

[82] Read ०पञ्जाह्नवी०.

[83] Metre, Śârdûlavikrîḍita.

[84] Metre, Vasantatilakâ; and of the next verse.

[85] Metre, Śârdûlavikrîḍita.

[86] Metre, Śikhariṇî.

[87] Originally प्रशादः.

[88] Metre, Âryâ.

यावद्ब्र(ह्म)ह्मांडभांडस्थितिरियमथवा स्थास्नुतां स्थाणवीयः
प्राशा(सा)दस्तावदेष व्रजतु नरपतेर्द्दत्तकैलासहासः ॥[89]—[61].
लिपि[ह्ना]नवि[धि×]ज्ञेन प्राज्ञेन गुणसा(शा)लिना ।
सिंहेनेयं समुत्कीर्णा सद्वर्णा रूपसा(शा)लि[नी][90] ॥[91]—[62].
संवत(त्) १०५९[92] श्रीखर्ज्जू -

33. रवा[ह]के[93]राजश्री[धं][94]गदेवराज्ये देवश्रीमरकतेश्वरस्य प्रस(श)स्तिः सिद्धा ॥
उत्खातोच्चमहीभृतो मसृणिता मत्तद्विपतां[95] पदै -
र्द्दौताः संगरसंगभं[गु]ररिपुत्रस्त्रियाश्रूत्करैः ।
दिग्भित्तीर्ज्जयवर्म्मदेवनृपतिः कीर्त्त्यक्षरैर्लिख -
त्तेनालेखि पुनः प्रशस्तिरमलैरेषाक्षरैः क्ष्माभुजा ॥[96]—[63].
विद्वद्भिर्ज्जयपालसो(शी) -

34. तकिरणीमून्यादराद्वंदितो
गौडः प्रोल्लिखदक्षराणि[97] कुमुदाकाराणि सर्प्पत्करः ।
कायस्थो जयवर्म्मदेवनृपतेरीशस्य वि(बि)[भ्र]त्कलाः
साहित्यांबु(बु)धिवं(बं)धुरुद्धततमो रुन्धन्नविंद्यद्युतिः[98] ॥ —[64].
संवत् ११७३ वैसा(शा)ख शुदि ३ शुक्रे ॥

V.

STONE INSCRIPTION OF KOKKALA, OF THE YEAR 1058.

The slab which bears this inscription is said to have been found about fifty years ago at the temple of Vaidyanâtha, at Khajurâho; and is now built into the side wall of the entrance porch of the temple of Viśvanâtha at the same place. The inscription has been mentioned several times in the volumes of the Archæological Survey of India, and a photo-lithograph of it, which, though useless for editing, shows well the style

[89] Metre, Sragdharâ.

[90] This *akshara* might be read ना or ता.

[91] Metre, Śloka (Anushṭubh).

[92] This figure is quite distinct, and it is neither 1019 nor 1056.

[93] In the two impressions supplied to me by Dr. Burgess, the two *aksharas* वा and के are quite distinct, and the consonant of the *akshara* standing between the two is ह; but this ह appears to have been preceded by the sign for *e* (not *i*) which, so far as I can make out, has been struck out again.

[94] This *akshara* can only be read धं or वं, and the following *akshara* is quite clearly ग.

[95] Read ०द्विपानां.

[96] Metre, Śârdûlavikrîḍita; and of the next verse. 'The prince Jayavarmadeva who with the letters of his fame inscribed the walls of the regions, the mountain-like great princes of which had been uprooted (*by him, and which had been*) smoothed by the steps of (*his*) furious elephants, (*and*) washed with the streams of the tears of the trembling wives of (*his*) enemies, perishing when they met (*him*) in battle,—this prince has written again this eulogy with clear letters';—*i.e.*, the prince Jayavarmadeva caused the inscription, which may be supposed to have become damaged or illegible, to be re-engraved.

[97] प्रोल्लिखत् wrongly for प्रोद्लिखत्.

[98] In Cunningham's *Archæol. Survey of India*, vol. XXI, p. 68, it is stated that the inscription had originally been written in irregular (*kîrṇa*) letters, and that it was re-written in letters of the *kumuda* form, or in 'lotus-like or beautiful characters.' My text and translation of the preceding verse show that the inscription does not contain the word *kîrṇa* at all; nor does the present verse say anything about *kumuda* characters. For the verse simply says, that Jayapâla, the Gauḍa, the Kâyastha of the ruling prince Jayavarmadeva, honoured by the learned, acquainted with the various arts, and familiar with poetry, &c., with his hands moving forward wrote these letters, as the moon, resting on the body of Śiva, containing digits, and the friend of the ocean, &c., with her spreading rays, touches the lotus-flowers.

of the letters and the general state of preservation of this record, is given by Sir A. Cunningham in *Archæol. Survey of India*, vol. XXI, plate xix.[1]

The inscription consists of 22 lines. The writing covers a space of about 3′ 8″ broad by 2′ 2″ high. Down to line 14, it is on the whole well preserved. From line 15 to 21, on the proper right side, a large piece of the surface of the stone has gone, causing the complete loss of about 80 *aksharas;* and a few *aksharas* have gone in other places, as will appear from my transcript of the text. The size of the letters is from ¾″ to ⅞″. The characters are Nâgarî. The language is Sanskṛit, and, except for the introductory *Oṁ namaḥ Śivâya*, the words *kiṁ vahunâ* in line 8, and the date at the end, the inscription is in verse. As regards orthography, *b* has throughout been denoted by the sign for *v*; the palatal sibilant has been employed for the dental sibilant in *vikaśat* and *bhâśvat*, line 1, *śaṁkalpa*, line 3, and *ajaśraṁ*, line 17; and the dental for the palatal sibilant in *sayyâ*, line 17, and *vahusrutaṁ*, line 21; the dental nasal for the lingual or palatal nasal in *jîrna*, line 8, *îdṛikshena*, line 15, and *kânchana*, line 19; *y* for *j* in *sphûryat*, line 1, and *jaṭâyûṭam*, line 5; the conjunct *jv* for *jjv* in *milajvâlâ*, line 1, and *ujvala*, lines 10 and 22. Besides, a consonant has been doubled before *y* or *r* in *proddyat*, line 1, *râjjya*, line 15, *chittra*, lines 7 and 9, *vichittra*, line 17, *pâttre*, line 16, and *yattra*, line 21. And regarding the language and style in general, I may add that the inscription is in every way inferior to the two other large Khajurâho inscriptions, and that some of its verses do not admit of a proper construction. The inscription does not record the name of the composer, nor the names of the writer and engraver.

The inscription is dated, in line 22, on the full-moon day of the month Kârttika of the year 1058 (expressed by decimal figures only), which, as a year of the Vikrama era, corresponds to A.D. 1000-1001. And it records, in lines 19-21, the erection of a temple in honour of (Śiva) Vaidyanâtha and of a set of buildings for pious Brâhmans, by one Kokkala or Kokkalla, the younger brother of Śekkala or Sekkalla, both of whom were sons of Jayadeva, the son of Mâhaṭa, who again was the son of Yaśobala or Atiyaśobala, of the Grahapati family. These personages would appear to have been small chiefs or nobles dwelling at Khajurâho, and all the inscription says about them, is that Kokkala founded a town, and that Yaśobala was settled at the town of Padmâvatî.[2] Other members of the same family or clan are mentioned in the following inscriptions. So much will be clear from a perusal of this inscription that the Kokkala or Kokkalla, mentioned here, has nothing to do with Kokalla, the Chedi ruler of Tripurî.

TEXT.[1]

L. 1. ओं नमः शिवाय ॥ [2]स्फूर्य(र्ज)त्फा(त्स्फा)रफणाकलापविकश(स)द्भीमस्फटाभासुरं ।[3] भाश्व(स्व) - त्तारतरात्ति(ति)रेकविलसच्चन्द्रार्द्धचि(चि)ह्नीकृतं । प्रोद्यल्लोलविलोचनानलमिलज्वा(ज्ज्वा)लावलीपिङ्गलं । वन्दे मुंद -

[1] I have for some time been in possession of several rubbings of this inscription, prepared by or for Sir A. Cunningham, which were made over to me by Mr. Fleet: I now edit it from an excellent impression taken by Dr. Burgess.

[2] The town of Padmâvatî, which is the scene of Bhavabhûti's *Mâlatîmâdhava*, is identified by Sir A. Cunningham with the modern Narvâr; see his *Archæol. Survey of India*, vol. II, p. 307; and Dr. Bhâṇḍârkar's edition of the *Mâlatîmâdhava*, notes, p. 5.

[1] From the impressions taken by Dr. Burgess.

[2] Metre, Śârdûlavikrîḍita; and of the two next verses.

[3] The sign of punctuation is superfluous, here and in other places below which it is unnecessary to point out separately.

2. रवैद्यनाथविधृतं वन्द्य(न्द्यं) जटामण्डलं ॥ यस्य प्रेतवनं[4] निवासभवनं ॥ भूतैः प्रभुत्वं भृशं । भूतिर्भूषणम-
ङ्गरागरचना प्रीतिर्युगान्त(न्तं) प्रति ॥(।)कण्ठे तिष्ठति कालकूटमशिवोप्येवं शिवः
3. त्वस्थितं[5] । सर्वध्या(व्या)वि(धि)हरश्चराचरधरः पायात्स वः शङ्करः ॥ यं वेदान्तविदो वदन्ति मनस [:×]
शं(सं)कल्पभूतं शिवं । व्र(ब्र)ह्मैकं परमक्षरं तमजरं तं(?) चामरं तद्विदः । अन्ये तत्सिवमेव[6] बु(बु)द्धममलं त्व -
4. न्ये जिनं वामनं ॥ तस्मै सर्व्वमयैक्यकारणपतेः(?) स(श)[7]र्व्वाय नित्यं नमः ॥ [8]माहेन्द्रीपेन्दरौद्रज्वरवि-
षममहादुष्टकष्टाभिभूताः । भूतैः प्रत्यग्रभूतैः प्रतिदिनमुदितैर्यातुधानैर्ग्रहो -
5. ताः । घृष्टांगुष्ठप्रकोष्ठप्रकटितपटिमाटा(टो)पकुष्ठप्रदुष्टा । दृष्ट्वा नश्यन्त्यनिष्टा[:×] [9] स्फुटविकटज-
टायू(जू)टमेते त्वदीयं ॥ [10]आसीदप्रतिमा विमानभवनैराभूषिता भूतले लोकानामधिपेन भू -
6. मिपतिना पद्मोत्थवंशेन या ॥(।)केनापीह निव(वे)शिता कृतयुगत्रेतान्तरे श्रूयते सत्का(च्छा)स्त्रे पठि-
ता पुरा[ण×]पटुभिः पद्मावती प्रोच्यते ॥ सौधोत्तुङ्गपतङ्गलंघनपथप्रोत्तुङ्गमालाकुला शुभ्रा -
7. भ्रंकषपाण्डुरोच्चशिखरप्राकारचित्राम्ब(म्ब)रा ॥(।) प्रालेयाम(च)लशृंगसंन्नि(नि)भशुभप्रासादसद्भाव-
ती भव्यापूर्वमभूदपूर्वरचना या नाम पद्मावती ॥ त्वङ्गत्तुङ्गतुरङ्गमोद्गमत्तु(खु)रच्चोदाद्रजः प्रो -
8. [द्व]तं यस्यां जीर्न(र्ण)कठोरवभ्रु(स्त्र?)मकरोत्कूर्मोदराभं नभः ॥(।) मत्तानेककरालकुंभिकरटप्रोत्कृष्टव-
ध्या[द्व]त[यु]क्तं कर्दममुद्रया क्षितितलं तां व्रू(ब्रू)त किं संस्तुमः ॥ किं [व(ब)द्व]ना । तस्यां[11] ग्रहपतिवंशस्तं-
व(ब)क -
9. — — [12]प्यदूषितो जातः [।×] कोटिगुणोन्नतनमितः प्रथितोतियशोव(ब)लः श्रीमां(मा)न् ॥ [13] यश्चाभव-
न्निजभुजार्जितचित्रकीर्तिरुत्तंभिता[म्र]कुलमूलतरुप्रकाण्डः[।×] भ्रूभंगकामुककटाक्षशराभिघातमा[त्त]प्र-
10. — ◡ परिपातितशत्रुदण्डः ॥ यः शुभ्रविभ्रमशशाङ्करप्रतानकान्त्युज्व(ज्ज्व)लोत्पलजलप्रव(ब)लांस्तड-
गान् ॥(।)देवालयानपि हिम(मा)चले(ल)शृङ्गतुङ्गांश्चक्रे श[तक्र]तुकृती स यशोव(ब)लाख्य -
11. [: ॥ तस्म]ादभूदभिमताखिलव(ब)न्धुवर्गो दुर्गतृ(त्रि)वर्ग(र्ग)फलनिर्मललब्ध(ब्ध)सौख्यः ॥(।)सत्कीर्त्ति-
कीर्त्तनक[था]परिगद्यमान[माहात्म्य]मोदितजनः किल [मा]हटा[ख्य]: ॥ तस्यात्मजः[14] स्वजनसर्वजनात्क-
12. — ◡ शङ्कापमानपरिमार्जनसज्जकार्यः ॥(।) [15]मर्यादमुद्धृतगभीरिम[या]ब्धि(ब्धि)तुल्यै — ◡ — ◡ —
[र्गु]रुगभीर ◡ — ◡ [रा]शिः श्रीमानभूत्सुकृतकृज्जयदे[वना]मा ॥ कान्त्या[16] शीतकरात्समो -
13. [हित×] फलावाप्तौ च कल्पद्रुमादालोको दिवसाधिपादिव ततो जज्ञे सुतः सेकलः[।×] विद्वानप्र-
तिमप्रतापतरणिः ख्यातः सतामग्रणी[:×] सत्यत्यागपराक्रमैकवसतिर्मानी धनैरन्वि[तः ॥×][17]
14. [स×]द्वीरत्वादलंघ्यः[18] प्रथितपृथुककुप्रा(प्प्रा)न्तविश्रान्तकीर्त्तिःस्त्यागे[19] कर्णोपम(मा)नः कटुकपटव-
चोभाषणे चाप्रग[ल्भ]:[।×] [स]द्यः सौजन्यजन्यप्रकटित[महिमारा]तिवर्गस्य दुर्गः श्रीमानु -
15. — ◡ [व?]र्गो ◡ ◡ ◡ ◡ हित — — ◡ — [से?][20]कलोभूत् ॥ [21]उद्यद्वीरगभीरराज्यजलधेः पारे
समुत्तारि[तमीदृक्षेन(ण)?] महीभुजा निजतनुं [यं प्रा?]प्य पोतं परं । श्रीसेकलमतुल्य[कु]ल्य -

[4] Originally ०वने.

[5] These three *aksharas* and the word शिव: at the end of the preceding line are quite clear in the impressions, but they give no sense. One expects something like शिवो य: स्थित:.

[6] These *aksharas*, too, are quite distinct; I would suggest तं शिवमेव.

[7] This correction is not absolutely necessary, because the word is spelt both शर्व and सर्व; and the verse evidently contains a play on the word सर्व.

[8] Metre, Sragdharâ.

[9] This sign of *visarga* is not absolutely necessary.

[10] Metre, Śârdûlavikrîḍita, and of the two next verses.

[11] Metre, Âryâ.

[12] This *akshara* looks like प्ये.

[13] Metre, Vasantatilakâ; and of the next three verses.

[14] This verse contains five Pâdas instead of four.

[15] The *aksharas* actually given here are quite clear, but I am unable to make out any connected sense.

[16] Metre, Śârdûlavikrîḍita.

[17] The *aksharas* within these brackets are entirely gone.

[18] Metre, Sragdharâ.

[19] Read ०कीर्त्तिस्त्यागे.

[20] Of this *akshara* only the upper portion is visible.

[21] Metre, Śârdûlavikrîḍita.

16. ◡ ◡ — — — ◡ — — ◡ ◡ — — — ◡ ◡ — ◡ — ◡ रुचिरं किं तत्र वस्तु स्तुमः ॥[22] त-
स्यानुजोपि [सौ]दर्यमर्या[दी]दार्यकार्यवान् । यौवनेप्यार्यचरितः श्रीकोक्कलेति विश्रुतः ।(॥) यः[23] सत्याचे ददा-
17. — ◡ ◡ ◡ ◡ ◡ ◡ — — ◡ — — ◡ — ◡ — — — — नमन्नं वरवसनशतान्यश्वस(श)-
य्यासनानि । च्छ(छ)त्रोपानद्विचित्रासनभवनमहाधान्यदानान्यजस्रं(स्रं) स श्रीमान्कोक्कला[ख्यो]भवदिह
कुमरः[24] की -
18. ◡ — [न्य]र्मकर्मा ॥ प्रशस्तसम[25] — ◡ — ◡ ◡ ◡ — ◡ — — ◡ तं महार्हगुरुतोरणं शिखरिशृङ्ग-
तुङ्गालयं । विचित्रमतिभूषणोच्छ्रितलसन्महागोपुरं पुरन्दरपुरप्रभं पुरमचीकरत्कोक्कलः ॥ तं[26] -
19. नायं तुहिनाचलामलमहाकूटाग्र[का?] — ◡ ◡ — — — ◡ ◡ — ◡ — ध्वि(ध्वि)गहनोत्तारा-
र्थिना कारितः । यस्यात्युच्छ्रितकान्त(न्त)नाण्डकलस[म्भा]र्त्तण्डचण्डप्रभासंपर्कादभवद्वितानममलं श्रीवैद्यना-
थप्र -
20. भो[ः॥×] [य]स्य[27] द्वा[रे]तिवस्तुप्रततमिव दिवो द्वारसुग्रा — ◡ — — — — ◡ — [क्तं] गगन इव
समुड्डीय ग[च्छ]द्वि[भाति] । य[न्म]न्ये वैद्यनाथो यदभिनवभवद्रामसंस्थापितोतस्तस्यार्थे पुष्पकं तत्प्रहित-
मिव
21. ◡ — स्तोरणीभूय भाति ॥ यत्र[28] वेदविदुषां द्विजन्मनां सार्ग — ◡ ◡ ◡ — ◡ — क्रमं । षट्कर्मसु
रतं व(ब)हुसु(शु)तं तेन वृन्दमनघं निवेशितं ॥ [29]उद्दामात्मविवेकसेकजनितश्रेयोलसत्पल्लवा शश्व -
22. — ◡ ◡ पोषितद्विजगणा सद्वृत्तपुष्पोज्ज्व(ज्ज्व)ला । यस्येलाविपुलालवालवलयात्सत्कीर्त्तिवल्ली मही
[भृ]द्दण्डानधिरुह्य मण्डपमिव व्र(ब्र)ह्माण्डमारोहति ॥ संवत् १०५८ कार्त्तिक्यां श्रीकोक्कलेन[॥×]

Translation.

Om!

Adoration to Śiva!

(Line 1.) I adore the adorable coil of matted hair carried by the beautiful Vaidyanâtha, (*which is*) irradiated by the expanding terrible hoods of a multitude of hissing broad serpents;[30] marked with the half-moon which is excessively shining, more brilliantly than the sun; (*and*) yellowish, when in contact with the line of flames of the fire issuing forth from his tremulous eye.

(2.) May that Śaṁkara who takes away all disease (*and*) supports the movable and immovable, protect you!—he, whose dwelling-place is the cemetery, who holds mighty sway over goblins, who applies ashes to his body to decorate it, who delights in the destruction of the world, (*and*) on whose neck there is a deadly poison,—(*but*) who, although thus inauspicious, remains the auspicious (Śiva)!

(3.) Adoration be always to that Śarva, who causes all (*gods*) to be comprehended in (*his*) one (*person*)!—he, whom those acquainted with the end of the Veda call Śiva, the desire of the mind, while people of true knowledge call him the one supreme

[22] Metre Śloka (Anushṭubh).

[23] Metre, Śragdharâ.

[24] This word, which is quite clear in the original, appears to be used for कुमारः.

[25] Metre, Pṛithvî.

[26] Metre, Śârdûlavikrîḍita.

[27] Metre, Sragdharâ.

[28] Metre, Rathoddhatâ.

[29] Metre, Śârdûlavikrîḍita.

[30] The original has फणा 'the hood of a serpent,' but one expects a word meaning 'a serpent;' compare, *e.g.* line 1 of the grant of Vâkpatirâja, in *Indian Antiquary*, vol. XIV, p. 160.

Brahman, the indestructible, ageless, immortal, others the verily auspicious Buddha, (*and*) others again the spotless Vâmana, the triumphant (Jina) !

(4.) People overcome with severe distress (*brought about*) by violent fever (*sent*) by the great Indra (?) or by Vishṇu, (*and*) those seized again and again by goblins and by evil spirits that show themselves day by day, (*and*) those afflicted with leprosy, which displays its fierce might by sore thumbs and fore-arms,—(*all*) these are freed from evil when they set eyes on thy clearly shown uncouth twisted tresses of hair.

(5.) There was on the surface of the earth a matchless (*town*), decorated with lofty palaces, which is recorded to have been founded here between the golden and silver ages by some ruler of the earth, a lord of the people, who was of Brahman's race, (*a town which is*) read of in histories (?) (*and*) called Padmâvatî by people versed in the Purâṇas.

(6.) This most excellent (*town*) named Padmâvatî, built in an unprecedented manner, was crowded with lofty rows of streets of palaces, in which tall horses were curvetting: with its shining white high-topped walls, which grazed the clouds, it irradiated the sky; (*and*) it was full of bright palatial dwellings that resembled the peaks of the snowy mountain.

(7.) Tell us, need we praise that (*town*) in which the dust raised up by the pounding of the hoofs of galloping tall horses made the sky, covered (*as it were*) with an old worn-out cloth, look like the belly of a tortoise, while the ground in a wonderful manner was furnished with a coating of mud by the rain emitted from the cheeks of many infuriated formidable elephants? What need we say more?

(8.) In that (*town*) there was born . . . . . of (?) the Grahapati family . . . . . undefiled, the famous illustrious Atiyaśobala, bowed down to by people who excelled by first-rate qualities; who by his own arm acquired wondrous fame; supported, like excellent trees, the families of friends and dependants; (*and*) threw down the forces of enemies . . . . . by striking with arrows which were the glances fond of his knitted brows(?).

He who built tanks full of water, in which the lotuses shone with the loveliness of the spreading rays of the bright-lustred moon, and temples high like the peaks of the Himâlaya, he, successful like Indra, was called Yaśobala.

(11.) From him was born (*a son*) named Mâhaṭa, who honoured the whole body of relatives, who, by (*attaining*) the difficult-to-be-obtained fruit of the three objects of life,[31] in a blameless manner secured for himself happiness, (*and*) who indeed delighted the people by his high-mindedness which was proclaimed by tales in praise of his good fame.

(12.) His son was the illustrious Jayadeva, a performer of good deeds, whose actions were able to remove . . . . fear and dishonour from his own and from all people . . . . . (?).

(13.) From him, who by his loveliness was the moon, and, as regards the attainment of the objects of men's desires, a tree of paradise, there was born, as the light proceeds from the lord of the day, a son (*named*) Sekkala, who was learned, a sun of unparalleled majesty, famous, foremost among the good, the sole habitation of truth, liberality, and bravery, self-confident, (*and*) endowed with wealth.

[31] *i.e.*, religion, wealth, and pleasure.

On account of his manliness not to be insulted, endowed with fame which spread to the ends of the broad regions, in munificence like Karṇa, and not conversant with hurtful or deceitful speech, the illustrious Sekkala at once showed his greatness both by his benevolence and in battle, was difficult of approach for the host of enemies, and . . . . . (?).

[The next verse also refers to Sekkala (whose name is spelt here Sekkalla), who appears to be described as a boat for crossing the ocean of royal government. But the verse is incomplete, and I am unable to derive from the words actually remaining any connected meaning.]

(16.) His younger brother, too, endowed with beauty, propriety of conduct, generosity, and activity, and already in youth of noble conduct, is famous as the illustrious Kokkalla.

He who on worthy recipients incessantly bestowed . . . . . food, hundreds of excellent dresses, horses, couches, and seats, dwelling-places accompanied by umbrellas and shoes, and great donations of grain, that was here the illustrious Kokkala, a youth (?) . . . . . engaged in works of piety.

Kokkala caused to be built a wonderful town which, ... furnished with big archways of great value, (*and*) with dwellings high like mountain-peaks, (*and*) with highly decorated lofty shining great gates, resembled the city of Indra.

(19.) Desirous of crossing the deep ocean . . . . . , he caused to be erected this (*temple, high like ?*) the spotless great peaks of the mountain of snow, the lofty golden dome of which, because it is in contact with the fierce splendour of the sun, became a spotless canopy for the glorious lord Vaidyanâtha.

[The next verse, which is incomplete, appears to describe certain buildings close to the temple, which Kokkala erected for pious Brâhmans].

Here he settled a faultless very learned crowd of twice-born who knew the Vedas . . . . . (*and*) delighted in the six duties (*enjoined on Brâhmans*).

(21.) The creeper of his good fame, the sprouts of which are shining with prosperity produced by the sprinkling of his boundless discernment, (*and*) . . . . . which nourishes (like groups of birds) crowds of twice-born, (*and*) is beautified, as by flowers, by good conduct, rising above the lines of princes (as above mountains), ascends from the wide round basin of the earth up into the universe, as if it were an arbour.

The year 1058, on the full-moon day of Kârttika. By the illustrious Kokkala.

THREE INSCRIPTIONS FROM IMAGES IN THE JAINA TEMPLES.

VI.

This incomplete inscription is in a single line, $5\frac{1}{4}''$ long. The size of the letters is about $\frac{5}{8}''$. The characters are Nâgarî, and the language is Sanskṛit. The inscription contains merely the words: "The *Śreshṭhin*, the illustrious Pâṇidhara, in the Grahapati family."

The Grahapati-family, mentioned here and in the two following inscriptions, is also mentioned in line 8 of the preceding inscription of Kokkala, No. V.

TEXT.

[1] [ग्र×]हपत्यन्वये श्रेष्ठिश्रीपाणिधर [॥×]

VII.

This is another inscription in a single line, 2′ long. The size of the letters is about $\frac{1}{2}''$. The characters are Nâgarî, and the language is Sanskṛit. The inscription contains the words: "Om! In the Grahapati family, the *Śreshṭhin* Pâṇidhara; his sons, the *Śreshṭhin* Trivikrama, and Âlhaṇa, (*and*) Lakshmîdhara;" and the date "the year 1205 (which, as a year of the Vikrama era, corresponds to A.D. 1147-48), the 5th day of the dark half of (the month) Mâgha."

TEXT.

श्री[2] ॥ ग्रहपत्यन्वये श्रेष्ठिपाणिधरस्तस्य सुत श्रेष्ठिति(त्रि)विक्रम तथा आल्हण । लक्ष्मीधर ॥ संवत् १२०५ । माघ वदि ५ ॥

VIII.

This inscription[3] is on the base of a Jaina image and is in a single line, divided into two parts by a boss: the first part is 1′ $7\frac{1}{4}''$ and the second 1′ $5\frac{1}{2}''$ long. The size of the letters is about $\frac{3}{8}''$. The characters are Nâgarî, and the language is Sanskṛit.

The inscription is dated in the year 1215 (which, as a year of the Vikrama era, corresponds to A.D. 1157-58), on the 5th day of the bright half of (the month) Mâgha, in the prosperous reign of victory of the illustrious Madanavarmadeva. And it records that the statue on which the inscription is, was caused to be set up by the *Sâdhu* Sâlhe, the son of Pâhilla, who was the son of the *Śreshṭhin* Dedû, of the Grahapati family; and adds that the sons of Sâlhe, Mahâgaṇa, Mahîchandra, Sirichandra, Jinachandra, Udayachandra, and the rest, always bow down to Sambhavanâtha. The name of the artizan was Râmadeva. The name Pâhilla we have met before, in inscription No. III.

TEXT.

श्री[4] ॥ संवत् १२१५ माघ सुदि ५ श्रीमन्मदनवर्म्मदेवप्रवर्द्धमानविजयराज्ये ॥ ग्रहपतिवंसे(शे) श्रेष्ठिदेदू तत्पुत्रपाहिल्लः । पाहिल्लांगरुहसाधुसाल्हे [ते]नेदं(यं) प्रतिमा कारितेति ॥ ॥ तत्पुत्राः महागण । महीचंद्र । सि[रि]चंद्र । जिनचंद्र । उदयचंद्रप्रभृति[5] । संभवनाथं प्रणंमति[6] नित्यं ॥ मंग[लं] महाश्री [:×] ॥ रूपकाररामदेव[:×] ॥

[1] This *akshara*, and whatever may have preceded it, is broken away.

[2] Expressed by a symbol.

[3] This inscription has been published by Sir A. Cunningham in *Archæol. Survey of India*, vol. XXI, p. 61, and I now re-edit it from an impression taken by Dr. Burgess.

[4] Expressed by a symbol.

[5] One expects ०प्रभृतयः.

[6] Read प्रणमंति.

XX.—THE TWO INSCRIPTIONS OF THE VAÏLLABHATTASVAMIN TEMPLE AT GWALIOR.

By E. Hultzsch, Ph.D.; Bangalore.

The two subjoined inscriptions[1] are engraved on a small monolithic temple, which is situated on a turn of the road leading up to the Gwalior Fort. The temple was described by General Cunningham, according to whom it is now called the Chaturbhuja Temple.[2] The first inscription, which is engraved over the front door of the temple, seems to have hitherto remained unnoticed. A rough transcript and translation of the second inscription, which is found inside the temple on the left wall,[3] was published by Dr. Râjendralâla Mitra.[4] My transcripts of the two inscriptions were made from mechanical copies taken during a visit to Gwalior in 1885.

The first inscription consists of 27 Sanskrit verses and must have been composed by an ingenious paṇḍit, who was well versed in *alaṁkâra*. His extravagant hyperboles will appear startling and amusing even to one accustomed to the usual *kâvya* style. We learn from the inscription that the Vishṇu temple containing it was built by a certain Alla, the son of Vâïllabhaṭṭa and grandson of Nâgarabhaṭṭa, and that it was consecrated in the year 932 (*in words*). Nâgarabhaṭṭa belonged to the Varjâra family and had immigrated from Ânandapura in Lâṭamaṇḍala, *i.e.* Vaḍnagar in Gujarât. Vâïllabhaṭṭa had been chief of the boundaries (*maryâdâ-dhurya*) or margrave in the service of (*king*) Râmadeva (verse 7). Alla succeeded his father in office (v. 11), and was appointed to the guardianship of Gopâdri, *i.e.* of the Gwalior Fort, by (*king*) Śrîmad-Âdivarâha (v. 22).

The second inscription is written in incorrect Sanskrit prose and dated in the year 933 (in words and figures), at Śrî-Gopagiri (*i.e.* the Gwalior Fort) and during the reign of the *parameśvara* Bhojadeva. Alla is here directly called the guardian of the fort (*koṭṭapâla*) of Gopagiri. The inscription records four donations to two temples, which had been built by Alla, the son of Vâïllabhaṭṭa. The donee of the first grant was the Navadurgâ Temple situated beyond the Vṛiśchikâlâ river; this is probably another name of the river Subanrikh[5] (*Suvarṇarekhâ* ?) at Gwalior. The two donees of the three remaining grants were the same Navadurgâ Temple and "the Vishṇu temple called Vâïllabhaṭṭa-svâmin, which Alla had likewise caused to be built on the descent of the road of the illustrious Bhojadeva." By this we have to understand the temple, at which both inscriptions are found. It had evidently received its name in commemoration of Vâïllabhaṭṭa, the father of its founder. The four donations were made by the inhabitants of "the place" (*sthâna*), *i.e.* the ancient town of Gwalior, which lies on the eastern side of the fort. They consisted of a piece of land for a flower-garden, two fields, a monthly supply of lamp-oil to be made by the guild of oil-millers, and a monthly supply of flower-garlands to be made by the guild of the gardeners,

[1] This paper is a revised version of one which I published in the *Zeitschrift der Deutsch. Morgenländ. Gesellsch.* vol. XL, p. 26.

[2] Cunningham's *Archæological Survey of India*, vol. II, p. 355.

[3] *Ibid.* p. 335.

[4] *Jour. As. Soc. Bengal*, vol. XXXI, p. 407.

[5] Cunningham's *Archæol. Sur. of India*, vol. II, p. 332.

who dwelt on the top of the Gwalior Fort (*Śrî-Gopagiri-talopari*). The inscription mentions several other localities, which I am unable to identify, *viz.* Chûḍâpallikâ, Jayapurâka, Śrî-Sarveśvarapura, Śrîvatsasvâmipura, Chachchikâhaṭṭikâ and Nimbâdityahaṭṭikâ. It deserves to be noted, that at the time of the inscription the measure of length was "royal yards" (*pârameśvarîya-hasta*) and that of capacity "*droṇas* according to the measure of Gwalior" (*Gopagirîya-mâpyena*).

The first inscription mentions two kings, *viz.* Râmadeva, the contemporary of Vâillabhaṭṭa, and Śrîmad-Âdivarâha, the contemporary of Alla. At the time of the second inscription the ruler of Gwalior was the *parameśvara* Bhojadeva. Another inscription of a *parameśvara* Bhojadeva was discovered by General Cunningham at Deogarh.[6] Its date, Saṁvat 919 and Śaka 784, led General Cunningham to suppose that the date of the second Gwalior inscription, Saṁvat 933, has to be referred to the Vikrama era. Referring the date of an inscription at Peheva, Saṁvat 276, to the era of Śrîharsha, General Cunningham further identified the *parameśvara* Bhojadeva of the Deogarh inscription and of the second Gwalior inscription with the *parameśvara* Bhojadeva, the son of the *parameśvara* Râmabhadradeva.[7] This supposition is corroborated by the first Gwalior inscription, as the Râmadeva, whom it mentions as a contemporary of Vâillabhaṭṭa, seems to be identical with the Râmabhadradeva of the Peheva inscription. Śrîmad-Âdivarâha in the first Gwalior inscription I take to be a *biruda* of Bhojadeva himself. Thus we have the following names and dates:—

1. *Parameśvara* Râmabhadradeva (Peheva inscription) or Râmadeva (Gwalior inscription No. 1).
2. His son, *parameśvara* Bhojadeva (Deogarh, Gwalior No. 2, and Peheva) or Śrîmad-Âdivarâha (Gwalior No. 1). Dates: A.D. 862 (Deogarh), 875 (Gwalior No. 1), 876 (Gwalior No. 2), and 882 (Peheva).

As lately shown by Mr. Fleet, the *mahârâja* Bhojadeva, son of the *mahârâja* Râmabhadradeva, who is mentioned in two copper-plate grants from Mahodaya, is distinct from the above-mentioned *parameśvara* Bhojadeva.[8] Another identification of General Cunningham's is also uncertain, as Kalhaṇa's *Râjataraṁgiṇî* (V. 151) does not seem to mention a king Bhoja, but a king of the Bhojas (*Bhojâdhirâja*), as a contemporary of Śaṁkaravarman of Kaśmîr.[9]

[6] *Ibid.* vol. X, p. 101.

[7] *Jour. As. Soc. Beng.* vol. XXXIII, p. 229; Cunningham's *Archæol. Survey of India*, vol. II, p. 224; vol. IX, pp. 84 and 102. The inscription reads: *paramabhaṭṭâraka-mahârâjâdhirâja-parameśvara-śrî-Râmabhadradeva-pâdânudhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-parameśvara-śrî-Bhojadeva-pâdânâm abhipravarddhamâna-kalyâṇa-vijaya-râjye samvatsara-śatadvaye shaṭsaptatyadhike vaiśâkhamâsa-śuklapaksha-saptamyâṁ samvat* 276 *vaiśâkha śudi* 7. The apparent breaks in the facsimile (*Jour. As. Soc. Beng.* vol. XXXII) arise from the overlapping parts not having been properly pasted together.

[8] *Ind. Ant.* vol. XV, p. 110. From Professor Kielhorn's introduction to the Sîyaḍoṇi inscription (*infra*) it appears that the *parameśvara* Bhojadeva of the Deogarh, Gwalior, and Peheva inscriptions was a king of Mahodaya or Kanyakubjâ the Qannauj (قنوج) of Firdausî, and the modern Kanauj; and that his successor, the *parameśvara* Mahendrapâladeva was ruling in A.D. 903. Among the coins which are mentioned in the Sîyaḍoṇi inscription, is the *Śrîmad-Âdivarâha-dramma*. This coin was evidently named after Śrîmad-Âdivarâha, the *biruda* of Bhojadeva. General Cunningham, in *Arch. Survey of India*, vol. I, p. 329, identifies it with a base silver coin, which bears on the obverse a representation of the boar incarnation and on the reverse the legend *Śrîmad-Âdivarâha*. The coin is engraved in Marsden's *Numismata Orientalia*, pl. liii, No. mccxix. It is frequently met with in Northern India:—Conf. Cunningham's *Arch. Survey of India*, vol. VI, p. 137, and *loc. cit.*

[9] The reading adopted by Mr. Fleet, भत्वीभूते थक्कियकान्वये, is confirmed by my Kaśmîr MS. The Deccan College MS. reads: भ - भूते थक्किकयान्वये.

First Inscription.

Text.

(L. 1.) श्रीं [॥×] कालिन्द्याः किं जलौघो घनतिमिरनिभो जाह्नवीस्वर्द्वया नः प्रोद्यातः किन्न[10] भूयो गगनतलगतिं विन्ध्यसानुर्व्विहन्तुं । चिक्रंसोर्यस्य दृष्ट्वा चरणमति[11] चिरं सप्तयो नैव पूर्णो जग्मुः क्षोभादिवोच्चै-र्व्वभसि स मधुजिद्धन्तु वः कल्मषाणि ॥ [१×] अतिललितलाटमण्डलतिलकानन्दपुरनिर्म्मतो गुणवान् । वर्ज्जारान्वयनागरभट्टकुमारोभवद्येन ॥ [२×] वाङ्गभट्टनामा तनयोजनि जनितजनचमत्कारो[12] । न युधिष्ठिरोप्यकार्षीद्यः सह नकुलेन सप्रीतिं ॥ [३×]

(2.) परिभाषादि[13]ज्ञानं वैयाकरणस्य यस्य परमासीत् । कर्म्मोपधाविकारी न कदाचिद्वाचकौ[14] भूतौ ॥ [४×] सुशुभ्रतां व्याप्तदिगन्तरत्वमासाद्य दुग्धाब्धिरगाधताञ्च । जिगं[15]सयोर्ध्वञ्च यशःपयोधिमाह्वास्त यस्यातितरां तरङ्गैः ॥ [५×] धनदोपि न प्रमत्तो ध्वस्तसमस्तसविषोपि न विरूपः । रत्नाकरोपि न जडो यो नाशोकोपि रागिष्ठः । [६×] श्रीरामदेवकार्ये मर्यादाधुर्यतामलङ्घयता । येन विशुद्धं युद्धे निजकुलवत्प्रकटितं नाम ॥ [७×] किम्बहुना यस्य गुणाः कथयितुमपि नैव यान्ति माद्दशैः ।

(3.) मानाधिकमम्बु यतो घटकोव्वावपि न गृह्णाति[16] ॥ [८×] लक्ष्मीं सुरारिर्व्वगजाञ्च शम्भुः शचीं यथेन्द्रोथ तथा सुशीलां । कुलोद्गतां कासरकीयविष्णोस्सुतां स कान्तां समवाप जज्ञां ॥ [९×] व्यपगतमद-मोहजालसङ्गः कृतचरितैकरतः प्रसन्नमूर्त्तिः । परिहृतखलसङ्गमः सुतोत्तः सकलकलाकुशलो वभूव ताभ्यां ॥ [१०×] न पितुर्धुरोधिकारी पुत्रोभूत्क्वचिदप्यमून्शब्दान्[17] । श्रोतुमशक्तोनोहे धूस्तेन न विषयलुब्धेन ॥ [११×] दुग्धाब्धेरिव मूर्त्तिर्यस्य सदा दानवारिपरिपूता । कमलालिङ्गितवपुषः प्रजापतेरिव तनुर्यस्य ॥ [१२×]

(4.) हर इव हृषविहिताख्यो दोषासङ्गं न भानुरिव मेने । मधुरिपुरिव यस्संततमाक्रान्तविपक्ष-सङ्घातः ॥ [१३×] यस्य परार्थासक्ता सततं परिदृश्यते मतिर्नूनं । निर्लोभत्वं तस्य हि जातं खलु यत्तदाश्चर्यं ॥ [१४×] सन्त्यक्तपरकलत्रो धर्म्मैकरतोपि सर्व्वदावश्यं । निजवनितापरितुष्टोप्यभिलषितसुहृज्जनप्रमदः ॥ [१५×] अवलोक्य वक्त्रकमलं यस्य शशी स्वोदयेपि मलविकलं । कर्त्तुमनीशः किञ्चित्प्रतिक्षणं क्षीयतेद्यापि ॥ [१६×] अकरोद्यश्च विकल्पं व्याख्यानविधौ न दानविषयेषु ।

(5.) संग्रामस्य न योभूत्पराङ्मुखः परकलत्रस्य ॥ [१७×] स्थैर्यं वचसि न रोषे स्पृष्टो विजयैर्न्न जातु कलिकलुषैः । यस्याभवदालस्यं पापेषु न राजकार्येषु ॥ [१८×] धर्म्मार्ज्जने च लोभो न कदाचित्परधनेषु विविधेषु । यस्य त्वविवेकित्वं मित्रेषु न वुद्धिविभवेषु ॥ [१९×] दारिद्र्यं हरतार्थिनो रिपुजनाल्लक्ष्मीं मनो योषितः[18] रूपं पञ्चशरादगाधपयसो गाम्भीर्यमंभोनिधेः । चित्तं येन विचारचारुमनसामाचारमातन्वता सव्व-त्रैव जनापवादरहितं चौर्यं प्रकाशीकृतं ॥ [२०×]

(6.) कुर्व्वीत यदि विधाता कर्ण्णानामपि सहस्रमहिपस्य । श्रुत्वाथ तद्गुणौघान्वदनशतैः शक्नुया-द्वक्तुं ॥ [२१×] श्रीमदादिवराहेण त्रैलोक्यं विजिगीषुणा । तद्गुणान्यः परिज्ञाय कृतो गोपाद्रिपालने ॥ [२२×] कन्नुकदुहिता वव्वा येष्टतमामाप सोमटां तनयां । भट्टसुतान्या गोग्गापरा महादेवजा गौरी ॥ [२३×] गोवर्द्धनजा सिल्ला नन्नकतनयेसटा च येनोढा[ः।×] वव्वादीनां स्वस्य च पुन्यस्य[19] विवृद्धये महता ॥ [२४×] सिद्धैर्व्वर्त्म समं भवाब्धितरणे य -

[10] Read किंतु.
[11] Read चरणमिति.
[12] Read ०चमत्कारः.
[13] द is obliterated and therefore looks like व.
[14] Read ०बाधकौ ?
[15] Read गां.
[16] Read गृह्णाति.
[17] Read ०मूञ्शब्दान्.
[18] Read योषितो.
[19] Read पुण्यस्य.

(7.) दानपात्रं महद्बीजं धर्म्मतरोरनन्तफलदं स्थानं श्रियः साश्वतं[20] । टङ्कोत्कीर्णयशोनिधानमिव यन्नामाक्षरैरङ्कितं तेनाकारि विकारशून्यमनसा विष्णोरिदं मन्दिरं ॥ [२५×] दधति जलमगाधं सागरा यावदुच्चैर्गिरिरयमपि वोढा यावदभ्रंकषस्य । शिरसि शिखरराशेः श्रेयसी श्राधारूपा स्थगयतु भुवि कीर्त्ती रोदसी तावदेषा ॥ [२६×] ॥ नवसु शतेष्वब्दानां द्वाचिंन्श[21]त्संयुतेषु वैशाखे । रम्येस्मिन्नेकशिले विष्णुर्भक्त्या प्रतिष्ठितो भवने ॥ [२७×] ॥

TRANSLATION.

Om. (Verse 1.) May that Vishṇu destroy your sins, having seen whose foot, when he was going to stride (*the three worlds*), the horses of the sun did not pace the lofty sky for a long time, as they seemed to be afraid, that, vying with the Gaṅgâ, the flood of the waters of the Yamunâ, which resembles dense darkness, or that the ridge of the Vindhya (*mountain*) had risen again, in order to obstruct their path in the heavenly sphere!

(Vv. 2 & 3.) There was a virtuous youth, Nâgarabhaṭṭa of the Varjâra family, who had come from Ânandapura, the ornament of the lovely Lâṭamaṇḍala. He begat a son, Vâïllabhaṭṭa by name, who excited the admiration of the people, as he was constant in battle (*yudhishṭhira*), but did not conclude a true friendship with low people (*nakula*), (*while Yudhishṭhira was a true friend of his younger brother Nakula*).

(4.) As a grammarian he possessed an intimate knowledge of the explanatory rules, *&c.*; but the results of deeds in former births (*karman*) or of tricks (*upadhâ*) never gave him trouble.[22]

(5.) The milk-ocean, which has a deep-white colour, which fills all quarters and which is unfathomable, loudly challenged with its waves the high sea of his fame, trying (*in vain*) to equal (*its height*).

(6.) He was liberal (*or Kuvera*), but not inattentive (*or not Varuṇa*);[23] a destroyer of all snakes (*or Garuḍa*), but not ugly (*or bird-shaped*); a mine of jewels (*or the ocean*), but not stupid (*or cold*); and without sorrow (*or an aśoka tree*), but not impassioned (*or red*).

(7.) While, in the service of the illustrious Râmadeva, he never transgressed his duty of chief of the boundaries, he, like his ancestors, proclaimed his spotless name in battles (*for which he had to transgress the boundaries of the realm*).

(8.) Why say more? His virtues cannot even be told by people like myself; for even from the ocean a pot cannot receive more water than its measure.

(9.) As Vishṇu (*took*) Lakshmî, as Śiva (*took*) the mountain-daughter and as Indra (*took*) Śachî, thus he took for his wife the virtuous and noble Jajjâ, the daughter of Kâsarakîya-Vishṇu.

(10.) These two had a son (*called*) Alla, to whom the net of conceit and delusion had ceased to be attached, whose only aim was, that his deeds might be (*worthy of*)

[20] Read शाश्वतम्.

[21] Read द्वाचिंश०.

[22] *Pakshe*, the two words *karman* and *upadhâ* have to be taken in their grammatical meaning, "passive voice" and "penultimate letter." I do not know to which *paribhâshâ* the author alludes.

[23] Professor Kielhorn has favoured me with the following explanation of the words *dhanadopi na pramatto*: "I would compare *Vâsavadattâ*, p. 111: *dhanadenâpi prachetasâ*. At least *na pramatta* is the same as *prachetas*, and I should almost think, that the author of the inscription remembered the quotation from *Vâsavadattâ*:—Dhanada (*Kuvera*) is not *prachetas* (Varuṇa), hence *pramatta*; Vâïllabhaṭṭa is not *pramatta*, hence *prachetas* (attentive)."

the *Krita* (age); who possessed a gracious appearance, who avoided the intercourse with the wicked and who was skilled in all arts.

(11.) He (*continued*) to bear the burden (*of his father's office*), not because he was desirous of worldly (*power*), (*but*) because he could not bear to hear it said, that a son had never been up to his father's affairs.

(12.) As the milk-ocean by the rutting-juice (*of elephants*), he was continually purified by the water (*poured out*) at donations, and as Prajâpati by the lotus (*that rose from Vishṇu's navel*), he was embraced by the goddess of prosperity.

(13.) He constantly took care of meritorious gifts, as Śiva of his bull; he avoided the touch of sin, as the sun the touch of the evening; and he stepped on the crowd of his enemies, as Vishṇu on the flapping wings of his bird (*Garuḍa*).

(14.) It is indeed wonderful that he has remained free from covetousness, although his mind is always observed to be attached to the highest truth (*or apparently: to the property of others*).

(15.) Although he avoided the wives of others, took delight only in virtue and was satisfied with his own wives, he constantly and by all means desired the pleasure (*or apparently: the wives*) of his friends.

(16.) Having perceived the lotus-face of this man, the moon is even now waning a little in every moment, because even at her rise she is unable to free (*herself*) from spots (*while he is spotless*).

(17.) He gave alternatives, when he had to furnish a commentary, but made no distinction between the recipients of his gifts, and turned away from another's wife, but not from battle.

(18.) He stuck to his word, but not to anger, was covered with (*the fame of*) victories, but not in the slightest with the sins of the *Kali* (age), and was slow (*when he was afraid*) to sin, but not in the affairs of the king.

(19.) He was desirous of acquiring spiritual merit, but never of another's property of any kind, and made no distinction between his friends, but knew how to judge the degree of intelligence (*of others*).

(20.) Curiously enough, he who led the conduct of those whose minds appear refined to mental observation, openly carried on robbery of all kinds, without meeting the blame of the world; for he robbed the beggar of his poverty, the enemy of his prosperity, woman of her heart, Cupid of his beauty, and the unfathomable ocean of its depth.

(21.) Even if the Creator had bestowed a thousand ears on the king of serpents, would then the latter be able to hear the floods of virtues of that man and to enumerate them with his hundreds of mouths?

(22.) Having observed his virtues, the illustrious Âdivarâha, who wished to conquer the three worlds, appointed him to the guardianship of Gopâdri.

(Vv. 23 to 25.) This great and passionless man, who had married Vayvâ, the daughter of Kanhuka and mother of (*his*) favourite daughter Somaṭâ, further Goggâ, the daughter of Bhaṭṭa, then Gaurî, the daughter of Mahâdeva, Sillâ, the daughter of Govardhana, and Îsaṭâ, the daughter of Nannaka, built, for the increase of the spiritual merit of Vayvâ, &c., and of himself, this temple of Vishṇu, which is an even path to beatitude, a great ship for crossing the ocean of existences, the seed of the tree

of spiritual merit, which bears endless fruit,[24] the permanent abode of the goddess of prosperity and, so to say, a receptacle of (*his*) fame, cut by the chisel, and marked with the syllables of (*his*) name.

(26.) As long as the oceans will contain unfathomable water and as long as this lofty mountain will bear on its head a mass of peaks, which touch the clouds, so long may this beautiful temple[25] stand on earth and cover the two worlds (*with its fame*).

(27.) In the year nine hundred and thirty-two, in Vaiśâkha, (*a statue of*) Vishṇu was reverently placed in this lovely temple, which consists of a single piece of rock.

Second Inscription.

Text.

(L. 1.) ओं नमो विष्णवे ॥ सम्वत्सरशतेषु नवसु त्रयस्त्रिङ्श[1]दधिकेषु माघशुक्लद्वितीयायां सं ९३३ माघ शुदि २ अद्येह श्रीगोपगिरौ स्वामिनि

(2.) परमेश्वरश्रीभोजदेवे तदधिकृत[2] कोट्टपाल अल्ले वलाधिकृत[3] तत्तके स्थानाधिकृत श्रेष्ठि-वव्वियाक(।)इच्छुवाक(।)सार्थवाहप्रमुख संव्विया -

(3.) कानां वारे । समस्तस्थानेन वाइल्लभट्टसुताल्लकारित वृश्चिकालानदीपरकूले रुद्ररुद्राणीपू-र्णाशादिनवदुर्ग्गायतना -

(4.) य स्वभुज्यमावूडा[4]पल्लिकाग्रामप्रतिवद्धभूमिखण्डं दैर्घेण पारमेश्वरीयहस्तशतद्वयं सप्तत्यधिकं हस्त २७० विस्त[5]रेण

(5.) हस्तशतमेकं सप्ताशीत्यधिकं हस्त १८७ पुष्पवाटिकार्थं पुन्येहनि[6] प्रदत्तं ।॥×] तथा ऽनेनैव स्थानेनास्मिन्नेव सम्वत्सरे

(6.) फाल्गुनवहुलपक्षप्रतिपदि श्रीभोजदेवप्रदोत्थवतारे अल्लेनैव [illegible]रितवा इल्लभट्ट[स्वाम्यभिधान-विष्णु]यतनाय तथं[illegible]

(7.) परिलिखित[illegible]र्गायतनाय च पूजासंस्कारार्थं स्वभुज्यमानजयपराजयग्रामे व्याघ्रकेण्डिकाभि-धानद्वारमूला[वापि[7]]

(8.) सङ्गडाकमुतदल्लकवाहितक्षेत्रं तथास्यैव क्षेत्रस्योत्तरतः क्षत्रियदेववर्म्मसुतमेम्माकवाहितक्षेत्रं च ययोर्गो[8]पगिरीयमा -

(9.) ध्येनावापो यवानां द्रोणा एकादश [।×] तयोर्द्वयोरपि क्षेत्रयोराघाटाः पूर्व्वेण नउडाकवा-हितक्षेत्रं दक्षिणेन पाहाटः

(10.) पश्चिमेन दल्लकवाहितक्षेत्रे पाहाटः ततो मेम्माकवाहितक्षेत्रे उत्तराभिमुखवाहकः क्षेत्रं परिवेष्ट्य गतः उत्तरेण वर्त्म

(11.) लघुपाहाटिका च [।×] एवं चतुराघाटविशुद्धक्षेत्रद्वयं पुण्येहनि प्रदत्तं ॥ तथास्मिन्नेव सम्वत्सरे फाल्गुनवहुलपक्षनवम्यां

[24] The sense requires *anantaphaladam* to be taken with *dharmataroḥ*, although it is grammatically connected with *bîjam*.

[25] *Kîrti* seems to have the same technical meaning as *kîrtana*, 'temple;' see *Indian Antiquary*, vol. XII, pp. 229 and 289.

[1] The *s* of the *akshara* स्त्र is incomplete; read त्रयस्त्रिंश०.

[2] The crack over त is perhaps the remains of an *e*.

[3] The letter त is entered below the line.

[4] Read स्वभुज्यमानचूडा०.

[5] The crack behind स्त is perhaps the remains of an *â*.

[6] Read पुण्येहनि.

[7] These two *aksharas* are injured by a crack and doubtful.

[8] The *r* over र्गो is indistinct.

(12.) उपरिलिखितदेवकुलाभ्यां द्वाभ्यामपि दीपतैलार्थं श्रीसर्व्वेश्वरपुरनिवासितैलिकमहत्तक भोच्चाकसुतसर्व्वस्वाक (।) तथा माधव -

(13.) सुतज्याशक्ति तथा शिवधरिसुतसाहुल्ल तथा सङ्गाकसुतगग्गोक । तथा श्रीवत्सस्वामिपुरनिवासितैलिकमह -

(14.) त्तक कुण्डाकसुतसिंघाक तथा वल्लूकसुतखोहडाक । तथा चच्चिकाहट्टिकानिंवादित्यहट्टिकयोर्व्विवासितैलिकम -

(15.) हत्तक देउवाकसुतजज्जट तथा वच्छिल्लाकसुतगोग्गाक तथा देद्दूकसुतजम्बेक तथा रुद्रटसुतजम्बहरि । एवमादि -

(16.) समस्ततैलिकश्रेष्ठा प्रतिकोल्लुकं मासि मासि शुक्लनवम्यां शुक्लनवम्यां तैलपलिका पलिका दातव्येत्यक्षयनी -

(17.) मिका प्रदत्ता ॥ तथाद्यैवामूभ्यामेव देवकुलाभ्यां श्रीगोपगिरितलोपरिनिवासिमालिकमहर गाडुल्लसुतटिक्कूक

(18.) तथा देद्दूकसुतजासेक तथा वहुलाकसुतसिद्दू[9]क तथा जम्बाकसुतसहडाक तथा दन्तिसुतदुर्गधरि तथा नन्नुमाकवा[10]-

(19.) उमाक तथा वेउवाकसुतवाय[टा]कादिसमस्तमालिकश्रेष्ठा पूजार्थं यथाकालोपयिक[11]हट्टपुष्पैर्म्मा -

(20.) लाः प(ा)ञ्चाशत् पञ्चाशत् माला ५० प्रतिदिनं दातव्येत्य[12]क्षयनीमिका प्रदत्ता [॥×] एतदुपरिलिखितं उपरिलिखि -

(21.) स्थानादिभिः स्वभुक्त्या आचन्द्रार्कक्षितिकालं प्रदत्तं [॥×] परिपन्थना केरपि[13] न कर्त्तव्या ॥ यतस्स्वदत्तां परदत्तां वा यो

(22.) हरेत वसुन्धरां [।×] स विष्ठायां कृमिर्भूत्वा पितृभिस्सह मोदते[14] ॥ वहुभिर्व्वसुधा भुक्ता राजभिस्सगरादिभिः । यस्य

(23.) यदा भूमिस्तस्य तस्य तदा फलं ॥ * ॥[15]

TRANSLATION.

Om. Adoration to Vishṇu! In the year nine hundred and thirty-three, on the second day of the bright (*half*) of Mâgha,—Sam[vat] 933, Mâgha śudi 2—to-day, here at Śrî-Gopagiri, while the *parameśvara* Śrî-Bhojadeva was the ruler, while the guardian of the fort (*koṭṭapâla*) Alla commanded this (*Gopagiri*), while Tattaka commanded the army (*and*) while the merchant Vavviyâka, the trader Ichchhuvâka, and the other (*members*) of the board (? *vâra*) of the Savviyâkas were administering the city, the whole town gave to the temple of the nine Durgâs, *viz.* of Rudra, Rudrâṇî, Pûrṇâśâ, *&c.*, which Alla, the son of Vâillabhaṭṭa, had caused to be built on the further bank of the Vriśchikâlâ river, a piece of land belonging to the village of Chûḍâpallikâ, which was its (*viz.* the town's) property, two hundred and seventy royal *hastas*—*hasta* 270—in length (*and*) one hundred and eighty-seven *hastas*—*hasta* 187—in breadth, for a flower-garden, on an auspicious day.

[9] द्दू might be also read instead of ड्डू.
[10] Read नन्नुमाकसुतवा०.
[11] Read यथाकालोपयिक०.
[12] Read दातव्या इत्य०.
[13] Read कैरपि.
[14] Read पच्यते.
[15] There follows an illegible scrawl, which fills the remainder of line 23 and four further lines.

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